

CATHOLIC • ACTION •

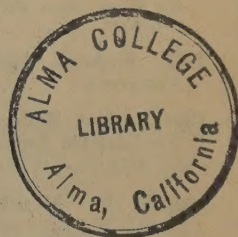
Vol. XVII, No. 10



October, 1935

THE SEVENTH NATIONAL EUCHARISTIC CONGRESS An Interpretation

Congress and Social Security
Review of the Cleveland Congress
Lay Organization in West Virginia
Fort Wayne - - - N.C.C.W. Convention Host
Parent-Teacher Cooperation in Pittsburgh
Training Catholic Leaders in Michigan



Our Common Catholic Interests:

Bishop Lillis and Hierarchy Lauded at Golden Jubilee Celebration—Archbishop McNicholas Sketches Growth of Church in the United States—Father Burke Tells of Organization by the Bishops of N. C. W. C., Its Purpose and Work—Holy Father Stresses Necessity of Union and Organization—Widespread Appeal of the N. C. C. M.'s "Catholic Hour" Broadcast

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE



TABLE OF CONTENTS

October, 1935

	PAGE
Our Common Catholic Interests	3
<i>Bishop Lillis and Hierarchy Lauded at Golden Jubilee Celebration—Archbishop McNicholas Sketches Growth of Church in the United States—Father Burke Tells of Organization by the Bishops of N. C. W. C., Its Purpose and Work—Holy Father Stresses Necessity of Union and Organization—Widespread Appeal of the N. C. C. M.'s "Catholic Hour" Broadcast</i>	
The National Eucharistic Congress: An Interpretation	7
<i>By Very Rev. John J. Burke, C.S.P.</i>	
Holy Father's Address to the Congress	11
Cleveland's Tribute to Our Eucharistic Lord	12
<i>By Mrs. Sara Varley McCarthy</i>	
Month by Month with the N. C. W. C.	16
Important Enactments of the 74th Congress	19
<i>By William F. Montavon</i>	
Parent-Teacher Cooperation in Pittsburgh	22
Fort Wayne—Host to the 15th Annual Convention of the N. C. C. W.	23
Training Leaders in Michigan	25
<i>By Dorothy E. Broeder</i>	
October Study Topic—"Youth in the Program of the Eucharistic Congress"	27
Lay Organization in West Virginia	30
N. C. C. W. Plans Its Fifteenth Annual Convention	31

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

:: What It Is -- What It Does ::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*
PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 10



OCTOBER, 1935

OUR COMMON CATHOLIC INTERESTS

AT THE notable ceremonies attendant upon the recent celebration of the golden sacerdotal jubilee of the Most Rev. Thomas J. Lillis, Bishop of Kansas City and acting chairman of the N. C. W. C. Administrative Committee, opportunity was given to review not only the outstanding work of the distinguished jubilarian as priest and bishop but also to emphasize the great contribution to the advance of religion and the welfare of the nation by the American Hierarchy of which Bishop Lillis has been so long an honored member.

Bishop Lillis and Hierarchy Lauded at Golden Jubilee Celebration

At the solemn pontifical Mass celebrated in Kansas City's huge convention hall in the presence of more than three score bishops and twelve thousand of the clergy and laity, the Most Rev. Amleto Giovanni Cignani, Apostolic Delegate to the United States, in the course of his remarks said:

"The jubilee before this altar is more than a celebration; it is an occasion for recollection for all of us. Our most reverend jubilarian this morning is thinking of the many graces he has received and he gives thanks for the many blessings God has bestowed upon him. We all, people, priests, and bishops, offer thanksgiving to God because He gave Bishop Lillis to the Church."

The Papal Delegate referred to the great number of churches and parochial schools built under the administration of Bishop Lillis. "The pastor of souls must be a pastor of his flock," he said. "As a son of his diocese, as a priest, as a bishop, in the clear light

of his life, we can not fail to learn the lesson that he has always taught—that nothing is more important than to love God and to love our neighbor."

The Most Rev. John J. Glennon, Archbishop of St. Louis, who preached the sermon on the text "Come, follow Me," traced the history of the Church from the time Christ called the first poor fishermen to be His Apostles down to the present and then sketched the career of Bishop Lillis as curate at Shackelford, pastor of St. Patrick's in Kansas City, Bishop of Leavenworth, Coadjutor, and finally, Bishop of Kansas City.

It was in the address of Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and episcopal chairman of the N. C. W. C. Department of Education, delivered at a luncheon in honor of Bishop Lillis that there were brought out impressive facts of interest to all our readers, in fact, to the whole Catholic body, with reference to the service of the American Hierarchy during the war and post-war period. Archbishop McNicholas paid warm tribute to the pioneer bishops, "prelates of heroic stature," who gave such telling inspiration to their successors and laid the foundations upon which a mighty superstructure has been raised.

Recalling that it was only one hundred and forty-six years since Pope Pius VI gave to the United States its first bishop, the illustrious John Carroll, Archbishop McNicholas told of the extent of the accomplishments of the builders of the American Hierarchy since Carroll's time.

“ONE might lay emphasis,” the Archbishop said, “on the parochial school system it has established—a system which for its extent and the sacrifices it has entailed, and still entails, is unrivalled in the whole world. One might consider the high schools, colleges and universities, numbering 2,000, conducted by priests, regular and diocesan, by brothers and sisters of religious communities—all made possible by the fostering care of the bishops.

“One might consider the 24,000 students in 200 seminaries which have been reared by the zeal of the bishops in every part of the United States, or approximately 700 hospitals that have been founded at such sacrifice by our sisterhoods through the encouragement given by the bishops; likewise the 500 orphanages and homes for the aged, and the charitable institutions erected to meet every need of weak and infirm human nature. One might consider the churches, more than 18,000 in number, that dot our land, not only those serving the needs of the poorest missions, but also such majestic temples as the cathedrals of New York, St. Louis and St. Paul. One might consider our truly Catholic laity, who have been trained in Catholic discipline, who frequent the sacraments to the edification of the whole world and who are generous to a marvellous degree in supporting our schools and every work of religion. All this, under God, is due in large measure to the unflagging zeal of our bishops.

“Truly the bishops of the American Hierarchy been builders, as well as a most potent force for law and order not merely in the Church but in the State.

“When the American Hierarchy was established there were only thirty priests and 22,000 Catholics in this country. Just ninety years after the consecration of Bishop Carroll the See of Kansas City was erected. At the convening of the Baltimore Council, four years later, the American Hierarchy had expanded to an extraordinary degree, numbering one cardinal, eleven residential and three titular archbishops and fifty-eight bishops. The number of priests had increased from thirty to 7,000 and the Catholic population from 22,000 to 7,000,000.

“Today, fifty-one years after the Council of Baltimore, the American Hierarchy—the second largest hierarchy in the world—has 107 residential sees. In these fifty-one years the Church has trebled her membership. We have now an acknowledged Catholic population of more than 20,000,000. This figure probably falls short of the actual Catholic population by several millions. This extraordinary growth is in large measure due to immigration. We have often spoken

of the losses to the Church because we could not adequately care for the immigrants, but we too seldom hear the bishops of the American Hierarchy commended for their truly apostolic zeal, which has literally kept the faith alive in those who sought freedom and opportunity in our country. Our schools have been the nurseries of the faith for their children. They have been also the training places where the disciplined army of American Catholics has been fitted for the battle of life. They have given us a Catholic laity unsurpassed in the whole world. Thank God for the bishops of our Hierarchy who have made this possible.”

ARCHBISHOP McNICHOLAS here referred to the responsibility assumed by the American Hierarchy in the establishment and conduct, under the authority of the Holy See, of the Catholic University of America, and to the great contribution to the nation made by the bishops in

Agencies Formed by Bishops to Serve Needs of Church and Nation

helping to solve the manifold problems arising during and since the World War, and concluded with the following reference to the National Catholic Welfare Conference:

“In giving attention to many affairs of the Church in this country through agencies not canonically set up, the bishops thought it well to form a National Catholic War Council and a voluntary National Catholic Welfare Conference. Bishop Lillis has been at this Conference table during many long years and has rendered signal service to his brother bishops and the dioceses of this country, services that may never be told in the story of his life nor recorded in the history of the Church, but services, nevertheless, that we, his colleagues at the Conference table, know to be invaluable. Bishop Lillis has always been the kind father, the sane counsellor, the prudent prelate, ever considerate of the priests and the Catholic laity of the United States, ever anxious to promote the extension of the Kingdom of God and the welfare of his country. Today, Bishop Lillis as chairman of the Conference, commands the respect and the loyal devotion of his brother counselors in the Hierarchy. Bishop Lillis, may I say to you in their name ‘ad multos annos!’”

Governor Park, of Missouri, paid a well deserved tribute to Bishop Lillis’ civic interest and loyalty, stating: “I am honored as an individual and as governor of his native state to pay a tribute to a man who has contributed so much to the welfare of Missouri. For 50 years he has labored here and his reward is the love and veneration and respect of all who know him.”

IT WAS the privilege of the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, to speak briefly of the contribution which the archbishops and bishops of the United States had made and are today making through the National Catholic Welfare Conference, of which Bishop Lillis is acting chairman, toward that goal of Catholic unity so necessary for the full realization in the life of America of right fundamental principles of religion and morality.

**Father Burke Tells
of Bishops' Contribution
Through the N. C. W. C.**

"When one speaks of the N. C. W. C.," Father Burke said, "he thinks immediately that in a country such as our own, where there are forty-eight sovereign states and a federal government, there are many problems that arise that are national. We have 104 dioceses and there are at least five other dioceses under the charge of the American Hierarchy.

"Inevitably, therefore, problems and cares arise that are common to the Catholic Church of the country as a whole. The Catholic Church lives and functions by its own right. Its life and its work are not dependent upon the State, yet it is also true that the good will of states and conditions favorable to the Christian life of the people will in turn materially help the Church. Moreover, the children of the Church are obligated to play their part as faithful citizens and to instill into the state and federal laws, into the institutions and public life of the country, the principles of Christian morality and of Christian social justice.

"Such cares and problems necessarily demand a method by which common action can be secured. The responsibility for such action rests, of course, with the Hierarchy of the United States. They are our leaders and our only true leaders.

"The first step taken to secure the means of common action was the establishment of the National Catholic War Council in 1917. That Council consisted of the archbishops of the United States and an Administrative Committee of four bishops appointed by the archbishops. In 1919, the bishops of the United States established the National Catholic Welfare Conference, the Administrative Committee which is composed of seven bishops—the number is to be raised to ten in November—appointed by the general body of bishops. The Administrative Committee established by order of the general body of bishops the following departments: Executive, Social Action, Education, Legal, Lay Organizations—divided into the National Council of Catholic Women and the National Council of Catholic Men—and Press."

"It is very clear," Father Burke continued, "that Catholic unity is necessary for effective Catholic work. Catholic work under the Hierarchy must extend into

every field of human endeavor. The Church is the Body of Christ. Christ redeemed all creatures from the lowest to the highest. The life and grace of Christ which is given to the faithful through the bishops is given so richly that it overflows from them unto the faithful and into every field and action of life."

Father Burke concluded by saying that we should pray that, with the example of Bishop Lillis' life, "the N. C. W. C. may do much for the glory of the Church, for which we would give our lives, and for the well-being of the country, which we love so much."

Bishop Lillis, in the concluding address of the banquet, told of his happiness and gratitude to all present and added, in reply to Father Burke's reference to the N. C. W. C.: "It is a wonderful work. It is not canon law and it is not interfering with the Church but it is aiding the bishops. A great many who were originally members of that committee are no longer with us. One of the outstanding figures was Bishop Muldoon. The work is most fascinating. It has been a joy to be associated with these bishops."

CATHOLIC ACTION takes this opportunity to extend Bishop Lillis the felicitations, prayers and good wishes of the N. C. W. C. headquarters personnel. We are deeply appreciative of His Excellency's devoted leadership and guidance, his inspiring interest in our work and his always warm-hearted courtesies to us on occasions of his frequent visits here. We feel sure that all readers of CATHOLIC ACTION, together with members of the N. C. W. C. family throughout the length and breadth of the country, will join with us in expressing to Bishop Lillis gratitude for his able and unselfish services to the N. C. W. C. and to the great cause of Catholic Action which it seeks to advance, and will add their prayers to ours for the continued health and happiness of our devoted leader.

IN A REMARKABLE discourse delivered last month to members of the International Union of Catholic Nurses, His Holiness, Pope Pius XI, took occasion to stress two essential fundamentals of Catholic Action—union in work and prayer, and the advantages of organization.

**Holy Father Stresses
Necessity of Union
and Organization**

His Holiness also pointed out the evil of neutrality with regard to the things of Christ and His Church. Excerpts from the discourse follow:

"What we can easily see, is what experience tells us continually, and in truth there is nothing like union, harmony—real profound union—to increase the influence of piety, the influence of religion itself. . . . Have in you a holy emulation, mutually provoke yourselves by anything of the most perfect, always more pleasing to the heart of God, but in the union precisely as you

have told Us through your interpreter, of prayers, thoughts and works, of action and filial adhesion to the Holy Church and to the hierarchy. . . .

"And lastly you will strengthen and always improve your organizations. No thought could be more opportune, more necessary, because it is first the very nature of things, it is the God Creator of all that exists which tells us that it is necessary to organize ourselves. . . .

"Organization, dear daughters, is indispensable: We see in our days that everything organizes itself, and unhappily, also evil: the initiatives of evil organize themselves in a really powerful manner which multiplies its forces, which spread and take action to a great distance. It is necessary that good and good works and initiatives should organize themselves. . . .

"Lastly we would like to make an observation which has not yet been sufficiently stressed. Neutrality, above all in your field, above all when it is a question of nursing the sick, is against the thought of Our Lord Jesus Christ. Our Lord Jesus Christ was so little neutral that He said very clearly and in a very touching manner that He Himself is in the sick, that to Him is done what one does for the sick. There, truly, all neutrality is impossible, and if we keep to strict neutrality, we act contrarily to the thought of Our Lord, and contrarily to what He said. . . ."

NOW THAT the vacation season with its multifold outdoor appeals has ended, the thoughts of people generally will revert to the more serious interests of life—

reading, study, and the great variety of indoor opportunities for improving oneself intellectually, culturally, and spiritually.

**Widespread Appeal
of the N. C. C. M.'s
"Catholic Hour" Broadcast**

In this connection it seems to us that our Catholic people should take especial advantage of the splendid inspiration offered by the weekly "Catholic Hour" radio program produced by the National Council of Catholic Men and broadcast each Sunday evening over a nationwide network of the National Broadcasting Company.

This broadcast has for years been one of the largest and most popular of religious radio broadcasts in this country. Founded five years ago last March it has been carrying the Catholic message into the homes of our land, Catholic and non-Catholic alike, every Sunday since then. Judging from the mail which comes into the N. C. C. M. offices, at the rate of over 2,000 letters a month—which is no small volume considering the fact that the programs are always non-controversial and nearly always doctrinal—more than one-fifth of the listeners are non-Catholic. Many of these letters are from ministers, Y. M. C. A. and Y. W. C. A. secretaries, and others whose affiliation with Protestant denominations is much more than nominal. Scores have been led into the faith through its instrumentality.

The professor of homiletics in one of the best known Protestant divinity schools in this country ordered sufficient copies of one of the addresses to distribute to the members of his class, in order that they might study them as model sermons. A number of the talks have been rendered into Braille. Several of them have been recorded on phonograph discs. Some of them have been published in cloth bound books. And all of them have been published in paper bindings. More than two million copies of separate addresses have been distributed in the paper bindings alone.

The program was inaugurated on March 2, 1930, on twenty-two stations associated with the National Broadcasting Company, and this number has increased until it is now always above forty-five, frequently as high as fifty-six, the fluctuation being due to occasional commercial commitments of individual stations. Most of the stations, however, refuse to accept such commitments for this period of the day, knowing that their listeners are anxious to have the Catholic Hour and not wishing to incur their ill-will by disappointing them.

Besides the local stations the program is also transmitted by short-wave to many foreign countries, through Station W2XAF, Schenectady. Letters have been received from listeners in as widely scattered corners of the world as Alaska, Turkey, Nigeria, and the Falkland Islands, way down on the edge of the Antarctic Circle. Explaining the financial conditions which make the Catholic Hour possible, Edward J. Heffron, executive secretary of the N. C. C. M. and director of its weekly radio program, states:

"The continuance of the program is due largely to the generosity of the National Broadcasting Company and its associated stations which carry it free of charge as a sustaining program. Nevertheless there is great expense involved in its production, since it is necessary to provide for the expenses of speakers and directors; to pay the publisher and the musicians; and to maintain a large office staff to handle all the details of radio mail, publication of addresses, etc. These costs are met with voluntary contributions of interested Catholics and, it must be added, non-Catholics—for a number of them, too, show their good-will in a material way. Many people who would probably like to become participants in the maintenance of the program seem not to know this, though it would be well if they did since the Catholic Hour has been laboring under a deficit now for more than three years. We should like to suggest, therefore, that all those who are interested in the program are invited to send contributions for its support to the National Council of Catholic Men, Washington, D. C."

It may be added here that the Rt. Rev. Msgr. William Quinn, national director of the Pontifical Society for the Propagation of the Faith, is delivering a series of six addresses on "What Civilization Owes to the Church" on successive Sundays over the Catholic Hour.

NATIONAL EUCHARISTIC CONGRESS—*An Interpretation*

By Very Rev. John J. Burke, C.S.P., General Secretary,
N.C.W.C.

BEFORE we speak of the National Eucharistic Congress proper, we wish to pay our tribute to the Bishop of the diocese within whose jurisdiction it was held. Bishop Joseph Schrembs enjoys the unique distinction of Promoter of the National Eucharistic Congresses in the United States. This office was conferred upon him at the general meeting of the cardinals, archbishops and bishops of the United States held in Washington, November, 1934. The resolution so designating Bishop Schrembs is as follows:

"The praise and glory of our Lord and of His Spouse, the Church, are effectively promoted by our national Eucharistic congresses. They voice the faith of our people throughout the entire country in the Real Presence of our Lord and Saviour Jesus Christ; and in His Church through Whom He is the sacramental life of all the faithful. The public adoration of Him, proclaiming Him the King of time and eternity, is in every way commendable and blessed.

"This public adoration and devotion proclaim Him our God, our Saviour and our King. The holding of these national conferences is in every way most commendable, and we not only encourage but we enthusiastically support and will earnestly promote them. And we further designate as the Promoter of these national Eucharistic Congresses in the United States, the Protector of the Priest's Eucharistic League, His Excellency, the Most Reverend Joseph Schrembs, Bishop of Cleveland."

TO his direction and unselfish personal leadership and service, the success of the National Eucharistic Congress is due. In the extent of its programme, the thoughtful consideration by distinguished, capable speakers of subjects instant with Catholic interest: the practical as well as devotional character of sectional meetings: and above all his trust in the people not only of his own diocese, but of the dioceses throughout the country—all these were the fruit, in part at least, of that long experience in matters national and in Catholic lay activities which Bishop Schrembs garnered through the many years he served as a member of the Administrative Committee, N. C. W. C., and through those

years as episcopal chairman of its Department of Lay Organizations.

Thus through his own sacrifices, Bishop Schrembs was the better able to have expressed in manifold ways the all-embracing work of Him Who is our one and only Sacrifice.

* * * * *

The National Eucharistic Congress, held in Cleveland September 23-26, under his supervision, was, first of all, a most impressive expression of the Catholic Faith. Let one suppose himself a stranger in Cleveland during the week of the congress. He has read nothing of the news. He is not informed with regard to the teachings of the Catholic Church.

WHAT at first impresses him is the unusually large number of persons at the railway station by which he entered. As he goes to his hotel, he notices special signs and mottoes that evidently speak of some large convention. With the greatest difficulty, he secures hotel accommodation. Inquiring the reason for the crowding, he is informed that there is to be held a National Eucharistic Congress.

We need not summarize the questions he asks of others, nor their answers. He is told that all these people come to Cleveland to express their faith in the Real Presence of our Lord and Saviour Jesus Christ, true God and true Man, in the Blessed Sacrament.

He begins to realize that their name is legion. There are not only the believers who live in Cleveland and thereabouts: here are travelers and pilgrims from many cities and many towns. They crowd the streets. They are intent upon one purpose. Men, women, children: young and old: the poor: the manual laborer, the clerk: the working girl and the working woman: the apparently well-to-do: the priest, the religious sister: the family group. Every walk of life has its representative.

When this stranger turns to the press, he finds that the Bishop of Cleveland has planned and directed the days of this congress. But not only is the Church of Cleveland thus directing—from over the seas, the Holy Father, the Pope, has delegated Cardinal Hayes to be

his legate to this congress. From Washington has come the Apostolic Delegate, His Excellency, the Most Reverend Amleto Giovanni Cicognani. From many sees throughout the United States, archbishops and bishops are in attendance. All of them, from the Papal Legate to the youngest priest, have come here for the one purpose, to express their faith in the Real Presence of Jesus Christ in the Blessed Sacrament.

THE Blessed Sacrament is what looks like a small wafer. It has the appearance of common white bread, but it is no longer bread. At the consecration of the Holy Mass, the substance of the bread has disappeared, been taken away, and under those sensible appearances of bread, is now the Body and Blood, Soul and Divinity of Him Who on the cross redeemed us all, Jesus Christ our Saviour.

This stranger grows more interested. What and why this Power? How can it thus weld into one not only the bodies but the souls, minds and hearts of these Catholic people? For they all seem to know one another. They are happy, but they are not boisterous. They do not isolate themselves, yet they are dignified. The men and the women are of this world, not strangers to their fellows—yet they evidently have thought of another world, more important than this. Their priests walk among them and with them. Their priests know them and they know their priests. He sees the lifting of a hat: the recognition: or a bow and a smile: or hears the verbal greeting of good wishes. Evidently they had sprung from many different racial roots—yet all are plainly one in religious faith, all walk and speak as free men, open, frank, with the conscious liberty of the American citizen, trusting his fellows and giving public worship to His Lord and God.

* * * * *

What is so mighty that it can transcend such deep-planted differences and mould all into one greater whole?

* * * * *

Having witnessed down town Cleveland, jammed by a crowd of over 100,000 people eager to greet the Papal Legate, he secured a detailed programme of the congress and determined to see for himself. He found that doing so was not easy. No taxi could be obtained. On foot he started for the public hall on Monday night. He soon found that he was in a movement out of which he could not have secured his way, even if he had wished. The movement—these believers—really swept him into the hall.

A GAIN he witnessed an orderly, reverent audience, eager to pay tribute, and the deeper tribute because of their faith, to the nation they love so well. The President of the United States sent this message:

"To His Excellency,
"The Most Reverend Joseph Schrembs, D.D.
"MY DEAR BISHOP SCHREMBBS:

"While I cannot personally attend the religious conference to be held in Cleveland on September 23, I nevertheless most willingly write this word of greeting and of good wishes for your solemn and important deliberations.

"Conferences and religious assemblies such as your letter speaks of are vitally necessary for the welfare of our people and our nation. To know the principles of which are born that social justice and economic liberty which we all seek, a wisdom is needed that is more than any man or group of men in themselves possess. To follow those principles if and when we do see them requires a power greater than the self, and which will conquer the instincts of personal and corporate selfishness.

"My own experience in public life constantly brings home to me the abiding truth of those words of our First President:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

"Religion aids all because it teaches that we are all children of one Heavenly Father and that the same Heavenly Father aids us. Without it no nation can long endure. It is most significant that from our beginnings to this day we have unfailingly championed its free exercise, and encouraged it by the protection of our laws and our institutions.

"Your conference plays its part, therefore, in a great and vital mission for the well-being of the nation.

"I add—what I would say were I present—my greetings to all the officials who will preside and to all our citizens who will attend. May every success attend your deliberations.

"Very sincerely yours,
"FRANKLIN D. ROOSEVELT."

HIS Eminence, Cardinal Hayes, and the richness of his scarlet robes could not hide his humility, stood before those 20,000 and declared: "Out of reverence springs patience. When we have difficulty, we do not go out and have a revolution overnight. We go to the ballot box and accept the decree of the majority. Patience is the fruit of religion."

This stranger heard also the words of the Governor of the State of Ohio: "The Christian religion, moving through the church, as its organized means of expression, has revolutionized the greater portion of the world. It is the foundation of our civilization. It is the basis of most of our philosophy of life, whether we are willing to admit it or not. It is the inspiration of the greater portion of our governmental, social and moral progress."

And then he heard the purpose—the purpose that had brought all these Catholics to Cleveland—not to gain unity but to express the unity they already possessed—he heard that purpose thus clearly defined:

"The purpose of our meeting is the most important

that can occupy the human mind or stir the human heart—our relation to Christ Jesus in the Holy Eucharist, and His relation to us during our mortal life. The beauty, the power, the grace of the Blessed Eucharist has filled nineteen centuries and has thrilled millions and millions of souls.

“WE ARE living in a century of progress—railroads dot the land—machines fill thousands of factories, telephone and telegraph have spread a web over all lands, and the radio brings us in closest contact with all the nations of the earth.

“In the face of all those achievements of our age, Holy Mother Church holds up to our gaze, the consecrated Host and the blessed Chalice, and proclaims before friend and foe her ancient faith in the Eucharist as the very source of life everlasting.”

“This belief, then,” said the stranger to himself, “is not only in a Power, but in a Personal Life, and the life which this faith gives energizes their activity, their motive, their aim, their standard in every field of human life.” He felt he had much to think of as he worked his way back to the hotel. In spite of the human crowding all about him, he also felt, not isolated, but quite by himself and with a self that had inspiring possibilities.

Even like those who had this faith, he found himself taken up by these unusual demonstrations. He never knew what dignity numbers could show until he attended the Pontifical Mass at the stadium. Looking about him, he saw as many as 50,000 people. They were almost all children. They are the promise of the nation: the reason that we have lived. We live in them and the nation lives in them. Youth, vigor, romance, consecration, marriage, home: yea, and suffering and disillusion, and failure and recovery, the joy and the cruelty—his gaze visioned the future as any one of us may. But their young eyes he saw were fixed on the altar. At a certain moment, 40,000 pair of eyes were lowered and 40,000 heads were bowed and then lifted, as it seemed to him, in confidence and in joy. This stranger saw perhaps more impressive sights amid so many impressive days, but none gave him so strong a yearning to understand and to possess this faith. He felt, somehow, that the appeal which Christ made for the little ones, “Suffer them to come unto Me,” had been answered.

IT IS not our purpose here to cover in any way the programme, the principal speakers, and the addresses: the sectional meetings held during the Eucharistic Congress.

The one Faith—and the stranger realized it more and more—bound all these hundreds of thousands into one. That Faith was not a mere matter of personal choice or personal sentiment. That Faith meant the

acceptance of definite truth and of a Church that both delivered and protected that truth.

This was the wonder, the marvel to him—that the one Faith should unite all these minds: that when one of its representatives spoke—that representative addressed a common understanding, an antecedently accepted philosophy and theology of life and death, of today and tomorrow, of the intimate social relations in human life.

It appeared to him to be almost an undeniable testimony to its own integrity and its own reality.

This stranger knelt, for it seemed unbecoming for him not to, at that holy hour in the stadium attended by over 150,000. Later at the midnight Mass he saw that all the lights were extinguished. Only the central light of the altar remained. Then from out the crowd of thousands little flames leaped, candles that the men held in their hands and lighted. They professed that light was theirs even in the darkness.

As the Psalmist said of old, “For light and darkness are both alike to Thee.” Indeed it seemed not so much that the candles gleamed of themselves, rather were they reflected lights of the One Light on the altar, of Him Who is the Light of the world. The manifestation was extraordinary: the contrast of light and darkness, the shadows playing on those human features gave rise in the stranger’s mind to thoughts of the passing of time, of the oneness and the likeness of humankind, of the night that death issues and in which in turn opens upon eternity—yet he felt not the same evidence of power and of promise that had been his, listening in the same stadium to those children voices in song and in prayer.

BUT again he was lifted up as he both witnessed and followed next day the passage of the Blessed Sacrament from the Cathedral to the great stadium. The heads of that vast crowd—they must have numbered a million—were lowered by the one invisible Power—that Power, that Person, Jesus Christ, the God of all of us, the Saviour of all of us, now carried through the streets of Cleveland as surely as He was carried in Mary’s arms through the village of Nazareth.

Christ seemed to be among the multitude: to be walking through, as they made way for Him. It seemed that such a patient giving of Self meant also that He yearned for them to accept His power, His way, that they might be possessed by Him as He is possessed by the Father. “If such practical truth is truth,” said this stranger to himself, “then a man could renew his spiritual inner life: become young again, as those children were in the stadium and re-know his youth through penance if not through innocence. If this were lived by the multitudes of the world, what a changed world this would be.”

At the stadium in the presence of the Blessed Sacrament he heard, for he began now to put together the

Gospel story that had been his in boyhood, the voice of Peter, of the Vicar of Christ. Yes. It was to Peter that our Lord said, "Thou art Peter and upon this rock I will build my Church." The successor of Peter, Pius XI, spoke and his own voice was heard in Cleveland. That voice seemed to come through the center of all things, at this congress—Christ Himself, present on the altar.

"CHILDREN in Christ," was the opening salutation of the Holy Father. Again our stranger thought of the Mass whereat thousands of children had seemed so much at home. "We open our lips and our hearts to you who bear the honor of the Catholic name in the mighty Republic of the United States. We desire to speak to you with our own lips, from our own heart, with our own voice, as if we were present among you."

"We have desired . . . with you . . . to effect an ever-renewed, an ever-greater increase in faith and Catholic life and action . . . to implore that peace so much desired by all, peace to those who are near and peace to those who are far: to supplicate a less intolerable burden of life for a world worn to exhaustion by the ravages of the great depression."

The programme of this National Eucharistic Congress was ended. The stranger slowly moved with the great multitude disappearing quickly now in the gathering twilight. When his way was free he hurried for he had lost much of his business time in thus giving attention to these manifestations of the spirit of man. "I must make up for lost time. The office back in New York must wonder where I am. But it's a wonderful faith. One would think this hectic world had something to do with heaven, or heaven with it. It must be terrible and wonderful to one who believes it or thinks he believes it. Yes: I'm going to find out more about it." As we bid farewell to this stranger—though we know not his name, for his name also is legion, let us pray that Christ as the light which shone upon him in a dark place, may be welcomed until it grow to the dawn, and the Day Star Himself may rise within his heart.

THOUGH we say farewell to him, we cannot say farewell to ourselves. The Eucharistic Congress was held not to celebrate, but to awaken us more fully to the life which it demands of us. The Holy Eucharist is the root as it is the life of Catholic Action. From the words of the Holy Father alone every Catholic must understand clearly his personal obligation to live—not by himself—not in his own circle of family and of friends—but in the Church, which is the Body of Christ. The Church fulfills the work of Christ. The Eucharist is the living Christ coming into us that we may work as other Christs, as members of the Church which Christ has made His Body and of which He is

the Head. That Church is visible: with a visible head, the living Vicar of Christ, our Holy Father, Pope Pius XI. That Church has its living apostles, direct successors to the first apostles, in our bishops, every one of whom has as his Church, as his spouse, as the one he must love, protect, support, nourish and perfect, the diocese which he rules under and with the Supreme Bishop, the Pope.

The order of Catholic Action is therefore manifestly clear. The obligation of every Catholic to join actively the ranks of Catholic Action is equally clear. The field of Catholic Action is every field of human activity, for either directly or indirectly every part of human interest or human activity is affected by Christ and the teachings of Christ, since Christ redeemed all—not only all men but all the creation of God.

We do not live the Eucharistic Congress, we do not live Christ, unless we personally consecrate ourselves in a corporate way under our bishops in extending the principles of our Eucharistic Catholic life and applying those principles to our every day conduct: to the laws, the traditions, the standards that govern *de facto* human society—laws in which we as citizens have a definite conscientious free part in formulating and deciding.

WE AS Catholics have manifested in wonderful, edifying ways our Eucharistic life. The Holy Father said so in his message to the vast multitude in Cleveland. Christ reigneth. We have no need to be critical or pessimistic. Rather from the past and the present we should go forward in greater hope, in sterner effort, knowing that the riches of our fathers but increase our own responsibility.

Out of this Eucharistic Congress, for it is well to be concrete, should come the establishment in every parish in the land, of a group of Catholic lay men and a group of Catholic lay women who, under the parish priest, will definitely devote themselves to the study of Catholic principles and consecrate themselves to the living and carrying out of those principles in the immediate society or community they may influence. These, under the parish priests—all under the bishop, in all dioceses—all united together—one can vision how powerfully, how effectively this intelligent, informed, orderly expression of Catholic Action would bear its fruits for Christ and His Church in the welfare of our country and of its people.

His Eminence, Cardinal Hayes, prayed publicly at the congress: "God grant that this congress may stir spiritual forces of our nation that will bring the spiritual forces of heaven to look down upon our land. May this come true not only in this immediate congress, but every day for generations to come."

The Archbishop of St. Louis stated that the principles underlying the sanctity of the home, of marriage and of child-bearing have been undermined not simply

by personal denials and attacks but by the studied organized action of the enemy.

An essential truth of the Eucharistic life is that our Lord, God though He is and Perfect Man as He is, never denies, never puts aside the personal dignity, the personal worth, the personal responsibility, of the individual.

THOUGH He does everything for us—He must in all truth see to it that we do that which the everything He gives us enables us to do. He strengthens our will—as our will: enlightens our mind as our mind: makes active our hearts and bodies as our very self. Who says that he may just live on Christ and not act with the living Christ and His living Church comes dangerously near presumption. His short-sightedness: his love of ease: his narrowing of the Christian's duty: his interpretation of Catholic Action as merely human

fraternalism, are but a scandal to his fellows, and, by default, a misrepresentation of both the obligations and the glory of the Catholic.

ARCHBISHOP GLENNON pleaded with the Catholic women of the United States to organize for the Church's honor of home and of mother. The Archbishop would not for a moment depreciate the organized work that has been done. But the Eucharistic life compels us to work that it be more extensively, more fully done. Are we all not compelled by the same Power to extend such organization of our Catholic lay men and Catholic lay women in the major fields of human interest and human anxiety? The more we love and understand the love of our Blessed Lord in the Holy Eucharist the more will we labor personally and corporately "to obtain an ever-renewed and an ever-greater increase in faith and Catholic life and action."

Our Holy Father's Address to the Congress

Following is the complete text, in English translation, of the address delivered by radio by His Holiness Pope Pius XI to the Seventh National Eucharistic Congress in Cleveland, as received by the N. C. W. C. News Service:

BEHOLD, to you, Venerable Brethren and dearly beloved children in Christ, We open Our lips and Our heart to you bearing the honor of the Catholic name in the mighty Republic of the United States of America, who are ever nearer to Us in spirit because geographically so far away.

BEHOLD, at your splendid gathering in Cleveland for the celebration, with the Venerable Brother Joseph Schrembs, of the Seventh National Eucharistic Congress for the honor of Christ the King and for the well-being of souls, We have been pleased not only to be represented by Our beloved Son, Patrick Hayes, Our Cardinal Legate *a latere*, but We have desired also to speak to you with Our own lips, from Our own heart, with Our own voice, as if We were present among you.

IT IS a joy to Our paternal heart to salute each and every one of you, Our good and faithful children, and to felicitate you on this Eucharistic celebration so illustrious and so full of profit for souls.

WELL do We know with what spirit of faith and love, with what general zeal and with what praiseworthy emulation all of you have assisted in preparing this magnificent banquet of the King.

WITH earnestness We have desired to share with you in the spiritual sweetness of this rich Feast and to join Our prayers and intercession with yours, to obtain an ever-renewed, an ever-greater increase of faith and Catholic life and action in the battle for moral uprightness and for modesty and decency; to deprecate the unspeakable material and moral havoc of wars and their dire aftermath of tears and sorrow—an action which We can never sufficiently commend; to implore that peace so much desired by all—peace to those who are near and peace to those who are far; and to supplicate at least a less intolerable burden of life for a world worn to exhaustion by the ravages of the great depression.

WE DESIRE, finally, to impart that which you all desire and await—Our paternal and Apostolic Benediction—to each and all of you, and with glad heart We extend this blessing to your great Republic and to its rulers.

THEREFORE: Through the prayers and merits of Blessed Mary ever Virgin, of Blessed Michael the Archangel, of Blessed John the Baptist, of the Holy Apostles Peter and Paul, and of all the Saints, may the blessing of Almighty God, the Father, Son and Holy Ghost, descend upon you and remain forever.

CLEVELAND'S TRIBUTE to OUR EUCHARISTIC LORD

DUE to the always willing and efficient cooperation of the chairman of the Lay Committee of Women of Cleveland's Seventh National Eucharistic Congress, CATHOLIC ACTION is able to present in this issue the accompanying account of an event which marks a new epoch in the history of religion in the United States. In favoring us with this timely and faith-revealing story, the author has once more demonstrated her willingness to give generously of her exceptional talents to the cause of Catholic Action and has placed our magazine, its editor and, we feel sure, our readers greatly in her debt.

By Sara Varley McCarthy

THE Diocese and City of Cleveland have just been host to its largest gathering of people—people who came from far and near and from lands across the sea, to pay public homage and devotion to the King of Kings, Christ in the Holy Eucharist. The occasion was the Seventh National Eucharistic Congress held under the sponsorship of the Bishop of Cleveland, the Most Rev. Joseph Schrembs.

Four days of meetings which began Monday noon, September 23, and continued until late Thursday afternoon, September 26, were filled with programs and discussions, all of which centered about our Lord, Jesus Christ in the Holy Eucharist. The program of the National Eucharistic Congress was divided into two parts—devotional and educational: one part honoring directly our Divine Lord; the other part, sectional meetings, to point the way and to guide us in knowing and loving Christ better and in helping Him to become better known and better loved.

Days, weeks and months of serious planning, prayerful thinking, and arduous labor had gone into the preparation for this gigantic religious demonstration—one such as Cleveland in its history of more than 100 years had never witnessed and one which has been given few cities in America to enjoy. But were you to ask any one of those who had a major part in the planning of it and in the perfection of those plans, be it Bishop Schrembs, the great leader, or the humblest one of the workmen, he or she would tell you, that it was not *work* which had engaged them for months past, but a great labor of love, in which each of them had been privileged to share.

Papal Legate's Impressions

The Papal Legate, His Eminence Patrick Cardinal Hayes, Archbishop of New York, delegated by our Holy Father to be his personal representative at all functions of the congress, said of the congress upon

his departure for New York after the last ceremony was over: "It is impossible to think. It has gone beyond the realm of thinking. My whole being is too filled with sentiments of emotion, sentiments of having seen with my eyes, heard with my ears and felt within my heart sentiments beyond expression in cold language. The first thing I realized when I arrived was that Cleveland was prepared for a demonstration such as occurred. Many another great city is not as well prepared.

Cleveland's Civic Vision

"It shows a great civic vision that can provide so close together, for the use of the citizens, and in this case for the praise of God, facilities such as your public hall and stadium. Ten years ago, I came to Cleveland and took part in the dedication of Parmadale. I then sensed the civic spirit of Cleveland—a spirit among the people of wanting to do services not only for themselves, but for others. When I came this time I was somewhat prepared for the cooperation which was given, but not fully. It was simply magnificent. Would that that spirit prevailed in every community in the land.

"Familiar as I am with what a stupendous project the Eucharistic Congress is, I know that no man could project it, or plan it, or carry it out except a big leader among men. I imagine that tonight even Bishop Schrembs must be surprised at the evidence before his own eyes of how his planning and wisdom matured and simply startled every visitor who came here, including myself. It will long endure as a wonderful demonstration of the spirit of Cleveland. It is a great American city."

And so when one of the learning and experience of His Eminence finds it impossible to express in words his feelings concerning this wonderful event, surely it becomes a most difficult task for one without such learn-

ing and experience to attempt any adequate evaluation of the congress.

Millions of words have gone over leased wires of news agencies telling graphically, vividly and pictorially the story of the congress happenings. Millions more have gone over the ether, reviewing this great drama of Catholic Action, scene by scene, act by act, as it was given before huge audiences of people day and night during the congress. More millions of words could be written and yet the complete story of this great drama, this great pageantry, this great public act of faith, could not be told, for its fruits will be known only to God, Him whom thousands of pilgrims came to adore.

All Differences Forgotten

From the arrival of Cardinal Hayes on Monday noon, September 23, to his departure Thursday night, Cleveland, all of it, men of different political faith, forgot their differences and joined, thousands strong, in giving an unprecedented welcome to the Pope's Legate, His Eminence, Cardinal Hayes.

Perhaps the Papal Legate's statement, spoken just a few moments before he joined the mighty Eucharistic procession which was to bring the four days' ceremonies to a close, best describes the beauty, the solemnity and the imposing impressiveness of this great congress. He said: "After these days of glorious triumph, I feel that I have been living in a spiritual wonderland. I seem to know no time when I was so lifted up to the heaven of heavens as in these magnificent days."

What the Papal Legate felt, and which he so beautifully expressed, was a feeling felt by the thousands who participated. It was not only during these congress days, but in the long days of preparation in the midst of the summer heat that this spirit was felt, for the workers, thousands of them, priests and people led by their devoted and beloved Bishop Schrembs, worked mightily, faithfully and zealously in preparing for this great holiday in honor of the King of Kings.

Archbishops and bishops of the country cooperated in the ordering of tridiums and retreats in their respective sees in preparation for the congress. In practically every diocese of the country, there were religious exercises of some kind prior to the opening of the congress for the benefit of those who could not make the pilgrimage.

The Preparation of Prayer

Throughout the diocese of Cleveland for eight months past, a special prayer for the success of the Eucharistic Congress had been recited daily in every parish church and in every convent chapel, and in nearly every Catholic home in the diocese.

These millions of petitions which have been sent to the throne of God have been answered more generously

than anyone dared to expect. The thousands of children in the parish schools of the diocese prayed daily for favorable weather. Again this prayer was answered for throughout the four days of the congress perfect weather prevailed. On the final day about noon clouds began to appear. Many pilgrims coming to the stadium for the outdoor procession carried umbrellas on their arms. Even the school children and the nuns who were to take part in the final procession of 20,000 persons came prepared for rain. The clouds remained but did not threaten, and it was not until after the departure of the Papal Legate for New York that the clouds burst forth and rain fell. Perhaps this could be construed as tears of joy and gratitude for the graces that the Eucharistic Congress brought to Cleveland and to the nation.

Cooperation in preparing for and advertising the congress was the most generous and effective. A group of 35 guests of Bishop Schrembs, at a luncheon of mercantile leaders, newspaper publishers and city leaders, pledged \$35,000 towards defraying the cost of the congress.

For months past an average of 20 radio programs a week, some of them on nation-wide hook-ups and in many languages, were given gratis to the congress by local radio stations and by the National and Columbia broadcasting companies. These programs were given by the clergy and were of a dogmatic nature. Every Catholic magazine in the country, every Catholic newspaper, carried monthly or weekly articles on the congress.

Sacrifices of Priests, Religious and Laity

Sisters, after weary months in the classroom, entered summer school and then in the few weeks that were given to them for recreation prior to entering another school term gave of their time assisting in directing the children and the women in the music for the congress.

Pastors and their assistants took time from what might have been their leisure to give hours of arduous labor at congress headquarters planning the many details that were necessary. Men and women, high school and college students gave up their vacation periods to work in the promotion of the congress.

The committee planned its own design for the congress, which it had patented and had the many souvenirs sold at the congress handled only through this congress committee. The special design, with a monstrance in the center surrounded by the shield of the United States, the seal of the city of Cleveland and the seal of the Bishop of Cleveland, featured every official decoration in Cleveland. Stores had special window displays in addition to the official decoration. Two of the stores had an exact replica of the monstrance which was used in the final benediction ceremony on Thursday afternoon. It was formed of fresh

flowers in various tones of yellow. Another merchant had a window display of an altar as at Benediction, with the monstrance visible and the figure of a priest with cope ready to ascend the altar.

Work of Publicity Committee

Civic leaders, radio station owners, merchants, newspapers, gave their support to Bishop Schrembs. Publicity in local newspapers surpassed anything heretofore given for any notable event and newspaper publishers attributed this to the splendid cooperation given to them by the publicity committee, composed mainly of priests headed by the Rev. Dr. A. M. Fitzpatrick, associate editor of the *Catholic Universe Bulletin*, the official diocesan paper. Of the 48 addresses, meditations and sermons given during the course of the congress, 45 of these were in the hands of the publicity committee before the congress started and copies of these were distributed to news agencies in time for adequate publicity.

The President of Our Country sent a personal message to the congress and a personal messenger to deliver that message. The Governor of the State, the Mayor of the City, non-Catholics though they be, joined with the President in paying their respects to the Pope's representative and in voicing their opinion of the need of religion. The Governor of Ohio and the Mayor of Cleveland greeted the Papal Legate upon his arrival in the city, rode with him to the Cathedral of St. John the Evangelist where he was welcomed by Bishop Schrembs at the door of the cathedral and again at the gates of the sanctuary.

City-wide Cooperation

Mayorality candidates in an election less than a week away, dispensed with political gatherings for the first night of the congress. Non-Catholic merchants and other employers gave Catholic employes time off with pay to participate in some of the congress programs. Protestant ministers, some of them on the Sunday prior to the opening of the congress, dedicated their Sunday sermons to the congress. The Episcopal dean of the city composed a prayer in honor of the congress and had it form a part of the special religious service that marked the opening of the International Congress of Scottish Rite Masons which was held in Cleveland during the same four days. The superintendent of public schools of Greater Cleveland permitted Catholic teachers to be absent with pay on Thursday, the closing day of the congress. Police from Cleveland and suburbs as well as a number from Detroit, Pittsburgh and Cincinnati cooperated in handling the huge throngs which grew from 100,000 on the opening day to an estimated 350,000 on the final day of the congress. Social agencies, Catholic and non-Catholic as well as public agencies closed their headquarters on Wednesday afternoon to permit all social workers to partici-

pate in the sectional meeting for social workers. Catholic educators in public schools were given Wednesday afternoon also to attend the sectional meeting on parent-education.

These and many other incidents might help the reader not privileged to participate in the Seventh National Eucharistic Congress to form some idea of just how much of Cleveland's heart and love went into the preparation for the congress.

Nor was this cooperation only in Cleveland or among the archbishops and bishops of the country. The cooperation given reached to the very center of Christendom, to the throne of Christ's Own Vicar. Scarcely an American pilgrim who visited Rome in the past months and who were favored with an audience with the Holy Father but were told by him of his great concern for the success of the congress. Not only that, but he sent his own papal secretary, Msgr. Diego Venini, and his own papal master of ceremonies, Msgr. Carlo Grano, to attend the congress, in addition to honoring the congress by naming Cardinal Hayes as his Papal Legate and his own personal representative.

The Holy Father's Gift

Just as the wise men of yore brought gifts to the King as he lay in the humble stable of Bethlehem, so too our Holy Father sent his gift to the King of Kings, a gift of a gold chalice used by His Holiness for the first time only last September 8, Our Lady's birthday, and to be used in this great congress. It may have been a coincidence, or perhaps it was purposely planned by our Holy Father, who has given so many evidences of his thoughtfulness and kindness, that the chalice was used for the first time on September 8 because it happened to be the anniversary of the installation of Bishop Schrembs as Bishop of the diocese of Cleveland.

Perhaps not many know that even Our Supreme Pontiff made sacrifices to meet with the plans of the congress. When the acceptance of our Holy Father to broadcast a message to the congress was received, the hour scheduled would bring it during the women's Mass when perhaps only 25,000 persons would be present, national broadcasting officials, cabled His Holiness asking him to change the hour for his message so that it might be received at the close of the congress at 5 p. m. (11 p. m. in Rome). The Supreme Pontiff graciously acquiesced. Then a second change of time became necessary to meet radio conditions and again was sent another cable, and again the Holy Father graciously acquiesced, this time agreeing to broadcast his message so as to reach Cleveland at 4:45 p. m.

Cleveland's public hall with an auditorium that has a seating capacity equal to 10 of Cleveland's largest Catholic churches became the nation's Catholic cathedral but was unable to accommodate the vast throngs of people. About 25,000 persons were able to crowd into the hall for the opening mass. Because a chorus

of 15,000 children had rehearsed for the Children's Mass on Wednesday, it became necessary to change the place of Mass from the public hall to the stadium—and it is well that this was done as nearly 60,000 persons attended the Children's Mass. For weeks past the children had been rehearsing this, and a tribute must be paid to the children and to the sisters who trained them, for despite the change in plans, which meant also a change in the placing of the children, the music for the Mass was rendered perfectly.

So large was the crowd that tried to attend the Women's Mass that it became necessary to have an extra Mass said in the stadium, where 60,000 women in addition to the 25,000 women in public hall assisted at Mass.

The Great Drama of Religion

To hear hundreds of voices of priests and people sing praise to the Lord as they participated in the drama of the Mass said in the Oriental rite; to listen to 3,000 men's voices, 15,000 children's voices and 10,000 women's voices sing Gregorian Chant at their respective Masses; to hear 110,000 voices sing in unison, "Holy God We Praise Thy Name"; to hear another 150,000 persons acclaim aloud, "All Honor to Christ Our King"; to hear several hundred thousand men pronounce in loud, strong, determined voices, "Blessed be God, Blessed be His Holy Name," as they renewed their pledge in the Holy Name Society—these were unforgettable privileges in this great religious drama that witnesses to it will ever recall with gratitude and holy delight.

In the line of humble penitents that stood awaiting their turn to go to confession was a bishop who sought no favor of being pushed ahead because he was a bishop but awaited his turn. Although a bishop, he came as a pilgrim and as a penitent. Perhaps that bishop would like to know the effect that it had on two small girls, as he took his place at the confessional: "Isn't that humility?" one was heard to say.

Examples of Humility and Faith

There were numerous examples of the greatness of the Church, and the humility of those raised to the fullness of the priesthood. There was the moment when the Papal Legate, nearly exhausted from the many demands for his presence at this function and another, while on his way to the sister's sectional meeting stopped to bless one of the women workers and to say to her, "God will bless you for your work in His cause." God had already blessed her and others—men, women and children, priests, sisters, everyone—in the great privilege that He gave to them, to share in the work of preparing for this great feast for their Eucharistic King.

Men of public life, proudly proclaiming their Catholic Faith and their belief in Christ's living presence

in the Holy Eucharist, men and women of all walks of life, standing in line as humble penitents awaiting their turn for confession, and rich and poor alike kneeling at the banquet table of the Lord, as far apart as the north and south poles, perhaps, in social, intellectual, political or economic status, but united and as one in faith, and being received on equal standing by Christ our King, as all were united with Christ in the Holy Eucharist.

The small chapel off the hall of altars with the Stations of the Cross, found many persons throughout the day and night retracing Christ's footsteps to Calvary's heights. There where the Blessed Sacrament was exposed through day and night, many, many pilgrims who, mindful of the words of our Divine Lord, did come apart from worldly affairs and watched "one hour" with Him.

Demonstration by the Men

Every phase of the congress was important, every part of the program was impressive, but what is believed to be the climax of the entire congress program was the great demonstration on Wednesday night for men. Original plans were to hold only the closing ceremony and procession of Thursday in the stadium, but Monday's welcome to the Papal Legate with 100,000 thronging the streets, the huge throngs that packed public hall for the civic reception on Monday night, not counting the thousands who were unable to gain admittance, the great multitude of people who tried to make their way into public hall for the opening Pontifical Mass, made it necessary to alter original plans and to transfer the mass meeting of Tuesday night and the Children's Mass of Wednesday morning and the men's holy hour and Mass, all scheduled for the public hall, to the outdoor stadium.

A glass-enclosed altar had been erected in the stadium for the midnight Mass at which His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, pontificated. A holy hour for men from 11 to 12 p. m. preceded the Mass. Long before the time for the holy hour to begin, the stadium with a seating capacity of 80,000 was crowded. Pittsburgh and nearby cities were sending large delegations to participate in the midnight Mass and the Thursday ceremonies. At first, people in the distant tiers in the stadium appeared as small, colorful spots in a great mosaic—a living mosaic it proved to be. With the lights in the stadium extinguished, candles were lit, and then tier after tier formed a curtain of gleaming gold.

People continued to pour into the stadium for the midnight Mass. It was an orderly crowd and as one newspaper reporter recorded it: "It was not a crowd that came out to enjoy Cleveland's night life—but one that came to honor their God—a praying, reverent and fervent crowd, at midnight." (*Turn to page 18.*)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, acting chairman of the N.C.W.C. Administrative Committee and of the Executive Department; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman; Press Department.

Assistant Bishops, Administrative Committee

The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. McMAHON
Editor

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Apostolic Delegate Writes Bishop Boyle On Importance of Catholic Press Exposition

THE MOST REV. AMLETO GIOVANNI CICOGNANI, Apostolic Delegate to the United States, in a recent letter to the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the National Catholic Welfare Conference Press Department, expresses his earnest desire that "all who labor in the sacred cause of Catholic journalism in the United States" be represented worthily at the International Catholic Press Exposition to be held at Vatican City next year.

"I learn with much pleasure," said the Delegate's letter, "that the Catholic Press Association, and the Press Department of the National Catholic Welfare Conference, will send an exhibit to this international exposition, illustrating the growth and development of the Catholic press, and of the N. C. W. C. News Service, and the work they do in the Apostolate of the Press in this country.

"I would emphasize to Catholic newspapers and Catholic publications in general the immediate importance of the work which the committee appointed at the last Catholic press convention at Atlanta is doing; and urge editors, through Your Excellency as chairman of the Press Department of the National Catholic Welfare Conference, to aid and support the committee's work in every way.

"An exhibition of Catholic press activities from every quarter of the globe will be valuable in the degree in which every contributor thereto presents the details of the mechanism he employs to achieve a purpose common to all.

"The Press Department of the N. C. W. C. and the Catholic Press Association, I am persuaded, have developed a procedure, the one for getting and distributing, the other for presenting the news of the world to the Catholic people of the United States, which should be set forth attractively and fully at the coming exposition in Vatican City.

"Catholic journalists in the United States will benefit by a fuller knowledge of methods and means used in other countries, and editors in other countries will likewise be helped by the procedure and methods of the Catholic press here."

In concluding his letter, the Delegate said: "May God bless the labors of Your Excellency as chairman of the committee and of all who labor with you."

Holy See Names Bishop Hayes, of Helena, Head of North American College in Rome

DURING the past month came the announcement from Vatican City of the appointment of the Most Rev. Ralph L. Hayes, Bishop of Helena, Montana, as rector of the North American College in Rome, succeeding the Right Rev. Msgr. Eugene S. Burke, who last summer resigned as head of the institution after ten years' service and who has returned to the United States to take up pastoral duties in Hackensack, N. J.

Bishop Hayes, who became the fourth ordinary of the Helena Diocese in 1933, attended the North American College from 1905-1910 and was ordained to the priesthood in Rome on September 18, 1909. Returning to his native city and diocese of Pittsburgh, he served in various pastoral and missionary activities, also as secretary of the Diocesan Confraternity of Christian Doctrine, moderator of the Diocesan School Board and synodal examiner.

The Bishop observed the twenty-fifth anniversary of his ordination to the priesthood on September 18, 1934. The episcopal consecration of Bishop Hayes brought to public attention the fact that out of thirteen members of his class at Duquesne University—that of 1905—twelve became priests. Bishop Hayes was valedictorian of the class.

The good wishes and prayers of Bishop Hayes' host of friends throughout the United States will attend him upon taking up his important post in the Eternal City.

Program of Catechetical Congress Lists Eleven Bishops as Speakers

PROMINENT on the program of the National Catechetical Congress to be held in Rochester, N. Y., October 30-31, immediately following the thirteenth annual meeting of the Catholic Rural Life Conference scheduled to open in Rochester October 27, are several bishops connected with the Administrative Committee, N. C. W. C. The meeting will be under the patronage of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and episcopal chairman of the N. C. W. C. Social Action Department.

The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Assistant Bishop to the Social Action Department, N. C. W. C., and chairman of a committee appointed at the annual meeting of the bishops last November to set up a central office of the Confraternity of Christian Doctrine under the Administrative Committee of the National Catholic Welfare Conference, is on the program. The other members of this committee—the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, chairman of the

with the N. C. W. C.

N. C. W. C. Department of Education, and the Most Rev. John Gregory Murray, Archbishop of St. Paul, chairman of the N. C. W. C. Legal Department—likewise will participate, as will the Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant bishop of the N. C. W. C. Legal Department.

Other prelates scheduled to speak at the meeting are Archbishop Stritch of Milwaukee, and Bishops Gerow of Natchez, Alter of Toledo, Hafey of Raleigh, Duffy of Syracuse, White of Spokane, and Gorman of Reno.

Sectional meetings of interest are those on religious instruction of public high school pupils; duties of diocesan instructors of catechetics, and catechetics in the seminaries. Religious study clubs, vacation schools, and year around instruction of public school children will be stressed.

A feature of the congress will be an address by His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, broadcast from Washington, D. C., at 11 o'clock a. m., Eastern Standard Time, on October 30 over a nation-wide radio hook-up.

Catholic Conference on Industrial Problems Plans Eight Regional Meetings During Coming Year

ACCORDING to a recent announcement, eight regional sessions of the Catholic Conference on Industrial Problems will be held in the coming year. Of primary interest is the fact that the three cities already definitely selected have never before been the scene of such conferences. They are Altoona, Memphis and Syracuse.

The conference in Memphis, which is to be under the sponsorship of the Most Rev. Alphonse J. Smith, Bishop of Nashville, will be the first to be held by the conference in the South. The Most Rev. John J. McCort, Bishop of Altoona, and the Most Rev. J. A. Duffy, Bishop of Syracuse, will sponsor the meetings in their respective see cities.

The announcement also tells the aims and purposes of the organization, which was the outgrowth of a meeting held December 29, 1922, and attended by a small group of industrialists, labor leaders and members of the clergy. They were called together by the late Bishop Muldoon, then episcopal chairman of the Department of Social Action, National Catholic Welfare Conference. The meeting decided upon the formation of an organization of Catholics for the purpose of investigating, consulting and encouraging the study of Catholic social teaching along industrial lines.

As is well known, the main concern of the organization is to "spread a thorough knowledge of Pope Leo's encyclical on 'The Condition of Labor' and the present Pontiff's encyclical on 'Reconstructing the Social Order' and the whole body of Catholic social teaching on industrial life."

Last year conferences were held in Harrisburg, Buffalo, St. Louis, Cincinnati and Denver.

Director of N. C. W. C. Bureau Analyzes Provisions of the Kerr Immigration Bill

ANALYZING in a letter to the Most Rev. Karl J. Alter, Bishop of Toledo, the Kerr Bill introduced in the last Congress and scheduled for consideration when the next Congress reconvenes, Bruce M. Mohler, director of the N. C. W. C. Bureau of Immigration, states that the enactment of the bill would do much to correct defects in existing immigration laws. While the Kerr Bill would make it possible to deport many alien criminals who can not now be

reached by the authorities, Mr. Mohler points out, it will, at the same time, give limited discretion to an inter-departmental committee to permit to remain in this country certain deportable aliens of good moral character whose forced deportation would cause American-born wives and children to become public charges and cause other hardships.

Provisions of the bill, among other things, make mandatory, Mr. Mohler explains: the deportation of an alien convicted of violating any state narcotic law, whereas at present only violators of the federal narcotic law can be deported; permit deportation of certain habitual criminals who can not now be reached; make it possible to deport the alien smuggler as well as the alien smuggled; make possessing or carrying a concealed weapon a deportable offense; extend to six months the period during which the judge who sentences a criminal alien may recommend that he be not deported. The present period is 30 days. This allows time for investigation into the merits of the case. The judge's recommendation is subject to approval of an inter-departmental committee.

The bill also would give the inter-departmental committee discretion to permit to remain in the United States certain deportable aliens of good moral character in whose cases deportation would cause unusual hardship, and would permit aliens who entered the United States prior to July 1, 1924 (for whom no record of legal entry can be found), to acquire a legal status. At present this group can neither be deported nor become citizens.

Father McGowan Tells Puerto Ricans Of Policy and Activities of N. C. W. C.

THE REV. R. A. MCGOWAN, assistant director of the N. C. W. C. Social Action Department, who for some weeks has been engaged in making a survey of social conditions in Puerto Rico, had the opportunity last month, as guest speaker at the Ibero-American Institute, of explaining the controlling policy and activities of the National Catholic Welfare Conference. The institute is a club sponsored by the University of Puerto Rico for promoting better relations among the Americans. Father McGowan's talk was broadcast throughout the island.

Explaining that the N. C. W. C. is "strictly and completely non-political," Father McGowan declared that its activities are directed toward "having the 20,000,000 or so Catholics of the United States make their highest and greatest contribution to the family life and the education of the whole people for their civic, economic, and social welfare."

To know and understand "our brother Catholics of the Iberian countries" is one of the major aspects of this task, he said, expressing the belief that similar organizations will be established everywhere.

Closely allied with the N. C. W. C., Father McGowan said, is the Catholic Association for International Peace. Pointing out that the association issued a report on Puerto Rico five years ago, he declared that he could "repeat on high authority that this report gave much of the form and considerable of the impetus to parts of the projected program of the new Puerto Rican Recovery Administration." He also stressed that the association published a report on Latin America and the United States.

Father McGowan is the guest of the Most Rev. Edwin V. Byrne, Bishop of San Juan, and the Most Rev. Aloysius J. Willinger, C.S.S.R., Bishop of Ponce.

Cleveland's Tribute to Our Eucharistic Lord—(Continued from page 15)

So great was the crowd and even though ample provisions had been made to take care of an ordinary stadium capacity in the distribution of holy communion to the men—it was found to be physically impossible to give communion; and when an announcement came over the loud speaker to this effect: "We have no control over the will of God; He has seen fit tonight to have this great outpouring of devout people to pay public homage to Him and to His real presence in the Eucharist. It is physically impossible to give holy communion, so let us in a spirit of resignation to His holy will, join altogether with the celebrant of the Mass, in one great spiritual communion." A wave of disappointment passed through the stadium, but it was a crowd of faith, and they bowed to the will of God and remained orderly and reverent throughout.

Formation of Living Monstrance

Thursday afternoon's program was perhaps the most colorful of all the ceremonies of the program. Through the loud speakers, the program of prayer and hymns which began in the stadium at 1.30 p. m. were joined in by the 22,000 participants forming the largest procession that Cleveland police ever handled in all its history. A priest in the stadium led in the recitation of the rosary and the participants in the procession and the people in the stadium joined in the responses. It required almost three hours for the procession to march into the stadium and to take their places within an outline that formed a monstrance, in Maltese cross effect. This monstrance was marked off in the huge field by a three-foot floral border, made up of 50,000 flowers that were gathered, not bought, by the women of Cleveland and suburbs. The altar of white and gold from which Benediction was given by the Papal Legate formed the luna of the monstrance and surrounding this were the archbishops, bishops and priests in their gold copes and chasubles. Uniformed societies in colorful attire, nationality groups in their picturesque costumes, school children in white and yellow, priests and nuns, order priests in their robes, bishops and priests of the Oriental rite, a Japanese priest, two Chinese nuns, a native priest of India, an American Indian priest with Indian headdress, archbishops from four foreign countries, from Canada, from the Philippines—all together told the story of the universality of that Church which Christ founded.

Church's Progress Told

There was a hall of altars, 128 of them, one for each of the dioceses and vicariates in the United States and her possessions. These altars told the story of the progress of the church from the discovery of the new world in 1492 by the Catholic Columbus down through

the years to the present day. On each altar was the crest of the present bishop or vicar, crests that were designed and painted by the sister artists of the various religious communities. In another section of the exhibition hall were 40 mission exhibits, telling the story of the efforts being made by members of Christ's apostolate today for the creation of new outposts in Christ's kingdom.

Universality of Church Shown

During the priests' Holy Hour in public hall, attended by men and women as well as clergy, Bishop Schrembs, who conducted the meditation period, announced over the loud speaker that priests familiar with these languages were needed in the lower exhibition hall to hear confessions, and among the nationalities announced were Roumanian, Lithuanian, Croatian, Slovak, Slovenian, French, Spanish, Polish, Ruthenian, German, Hungarian, Bohemian, Italian—telling, indeed, another story of Christ's solicitude for His children that he has raised up men of their own nation to bring to them the comforts of their religion in the language of their native country.

The Pope's Plea for Peace

Clearly came the voice of the Holy Father over the ether. In the final act of the four-day program, the Supreme Pontiff spoke in Italian, and his voice trembled as he pleaded for "peace to those who are near and peace to those who are far." At the sound of his voice the great audience of more than 100,000 fell on their knees and silence prevailed throughout. Only a small portion of that audience could understand the words of the Pope's message but all were one in recognizing the voice of authority of Christ's Vicar on earth.

And thus came to a close the greatest religious spectacle that Cleveland has ever witnessed.

The Diocese of Cleveland, its valiant Bishop and its devoted clergy, religious and laity, are proud of the privilege that was given them in promoting a program that awakened a greater love for Christ and the Eucharist not only in the City and Diocese of Cleveland, but also throughout the length and breadth of our beloved country.

TWO NEW N. C. W. C. PUBLICATIONS

During the month there issued from N. C. W. C. headquarters two timely pamphlets—one entitled "Social Legislation in the 1935 session of Congress" (5 cents) by the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, and the other "An Analysis of the Christian Marriage Encyclical of His Holiness, Pope Pius XI" (10 cents) by Patrick J. Ward. Both pamphlets are reprints of articles previously published in CATHOLIC ACTION.

IMPORTANT ENACTMENTS

By
William F. Montavon *of the* 74th CONGRESS

IN the accompanying article the director of the N. C. W. C. Legal Department analyzes the Social Security Act and other economic security legislation enacted by the 74th Congress. "The New Legislation," Mr. Montavon states, "recognizes the right to economic security which has too long been neglected in state legislation and has not been a subject of federal action. Constitutional limitations therefore have not been fully explored. The defining of these limitations by the Supreme Court will be useful. Until all the possibilities of finding within the limitations prescribed by the Constitution a solution for problems that have arisen have been fully explored, talk of amending the Constitution is premature and if persisted in might undermine institutions upon which national life reposes."

JUST before the final adjournment of the 73d Congress, on June 8, 1934, President Roosevelt, in a message reviewed with approval the legislative work of the Congress. The message was more than a farewell address. Its vision was toward the future rather than the past. Much indeed had been accomplished for the relief of distress, a beginning of reconstruction had been made. The United States had "shown the world that democracy has within it the elements necessary for its own salvation." Much remained to be done and with admirable frankness and in commendable detail the President submitted his program to the voters about to elect a new Congress. Among the objectives to be accomplished the President placed "the security of the men, women, and children of the nation first." This security "for the individual and for the family" concerns itself primarily with decent homes, the availability of productive work and some safeguard against unavoidable misfortune.

"These three great objectives—the security of the home, the security of livelihood, and the security of social insurance—are, it seems to me," declared the President, "a minimum of the promise that we can offer to the American people. They constitute a right which belongs to every individual and to every family willing to work."

A COMMISSION consisting of cabinet officers, assisted by a corps of experts and an advisory committee of representative citizens appointed by the President, devoted themselves to the actuarial and other studies necessary for the formulation of plans to be submitted for consideration by the Seventy-Fourth Congress. This Committee on Economic Security was charged with the task of studying the entire problem of economic security. Obviously that task could not be completed in the brief space between two sessions of Congress, nor would it be easy to launch at one time

a program of the magnitude and complexity called for. Such a program, providing protection to the individual and dependents from all the vicissitudes and hazards of modern life—unemployment, sickness, invalidity, old age and premature death, calls for administrative machinery both federal and state that can be built up only slowly and on a sound foundation of practical experience.

When, in his message, President Roosevelt proclaimed security of the home, of livelihood, and of social insurance to be a "right which belongs to every individual and to every family" he announced a principle which, self evident though it is, had been neglected by the American people, and launched the Federal Government on a program of social action for which there was no precedent in our history.

CONVENING in January, the Seventy-Fourth Congress faced two grave national problems. The number of the unemployed had not been substantially reduced. Some permanent legislation must be enacted to provide economic security in the future. Five million people were unemployed. Of these one and a half million are probably unemployable. These constitute the normal unemployment problem. Three and a half million employable are now out of employment. These constitute an emergency problem of unemployment that calls for special treatment which only the federal authority can provide. "The Federal Government," the President told Congress on January 4, 1935, "must and shall quit this business of relief." The million and a half unemployables must be cared for by local state and county or private agencies. The remainder must be given remunerative work and Congress was asked to appropriate four billion dollars, the disbursement of which would provide employment for three and a half million men. The sum is colossal, the work projects had been but vaguely specified, and even now,

months after the appropriation was made are arrangements being perfected for its systematic disbursement for the relief of the unemployed.

OF greater importance and lasting significance than the Relief Act is the legislation enacted to provide at least a measure of economic security to the individual and the family as advocated by the President in his messages and public statements.

By special message, January 17, 1935, the President submitted to Congress the report of the Committee on Economic Security accompanied by a legislative bill to provide for federal old age benefits and for cooperation of the federal with the state governments to provide for assistance to the indigent aged, compensation to the unemployed, assistance to dependent and crippled children, and for maternal and child welfare, and for a coordinated program of public health service. Congress added the blind to those to receive the benefits of the act.

Title II of the act providing for a federal system of old age benefits is the only provision of the bill embodying the insurance principle. Private insurance companies have been selling annuity insurance for years, federal and state governments and some private enterprises provide for the retirement of their employees with regular compensation during life. Workmen's compensation acts are only a feeble advance in the field of social insurance. For the first time the Federal Government accepts direct responsibility for a large class of citizens who, heretofore, have been looking only to their own thrift, to their respective states or to private philanthropy for security in old age. The Social Security Board established by the act as an independent federal executive agency is to administer the old age benefits section of the act. An Old Age Reserve Account is authorized in the United States Treasury. Into this account the U. S. Treasurer is to pay "an amount sufficient as an annual premium to provide for the payment required under this title, such amount to be determined on a reserve basis in accordance with accepted actuarial principles.

Any person reaching the age of 65 in 1942 or thereafter, who has received not less than \$3,000 in wages after December 31, 1936, and before attaining the age of 65, is eligible to receive the old age benefits. The benefit is related to the wages received prior to reaching the age of 65 and in no case may it be more than \$85 per month.

PAYMENTS made for old age benefits are a charge against general funds in the U. S. Treasury. The act provides a new source of revenue in the form of an income tax of 3 percent payroll payable by all wage earners and of an additional 3 percent of payroll payable by employers.

Other provisions of the Social Security Act are based

on a system adopted nearly a generation ago by which the federal government makes grants to the states in exchange for agreements to meet specified standards in their legislation and submit to specified supervision by federal offices. In providing for cooperation between federal and state governments in providing for unemployment compensation the act adopts a procedure already applied in levying a tax on estates. Under this process, the employer subject to the federal tax of 3 percent of payroll is allowed by the federal collector a credit equal in amount to the amount paid by the employer into any unemployment fund of the state. Federal grants to states for the administration of their unemployment compensation acts are authorized on condition that the state law will comply with specified minimum standards under supervision of federal officers.

By holding of the National Industrial Recovery Act unconstitutional on the ground that the authorization to adopt codes of fair competition is an illegal transfer to the executive of legislative jurisdiction belonging exclusively to Congress, the Supreme Court reduced to all but nothing the most significant enactment of the Seventy-Third Congress, especially the federal guarantee of the right of wage earners to bargain collectively with their employer, and at the same time cast a shadow of doubt over other parts of the program of social reconstruction advocated by the President.

BILLS pending before the Congress were reexamined with a view to removing provisions which appeared to be in conflict with the finding of the Court. NRA was partially dismantled but legislation was enacted to authorize the continuance of NRA as a fact finding body with the duty of collecting and reporting data upon which future federal legislation affecting industry might be based. There was much insistence on legislation to fix the maximum hours of labor per week and to impose minimum wages. This proposal was not enacted into law.

The Labor Relations Act is an attempt to reenact the labor clauses of the National Industrial Recovery Act within the constitutional limitations. This act defines certain unfair practices which the employer is prohibited to engage in in his relations with his employees. The act establishes a National Labor Relations Board. Use of the term "national" is not frequent in federal legislation and its use seems to indicate a new trend in federal legislation. The board is to "decide in each case whether, in order to insure to employees the full benefit of their right to self-organization and to collective bargaining, and otherwise to effectuate the policies of this act, the unit appropriate for the purpose of collective bargaining shall be the employer unit, craft unit, plant unit or subdivision thereof." This provision demands wise administration if the evils of gerrymandering are to be avoided.

Representatives for collective bargaining are to be selected by a majority of the employees in any unit designated by the board. No provision is made for minority representation either in the collective bargaining commission or through a separate committee. The manner in which collective bargaining commissioners are to be nominated is not prescribed.

ACTS of the board are subject to review in any circuit court of appeals of the United States.

The recovery act for the bituminous coal mining industry is modeled on the Industrial Recovery Act of the Seventy-third Congress. It seeks to avoid constitutional defects of the old NIRA condemned by the Supreme Court by defining practices prohibited to industry in competition and in labor relations, it provides for appeal to a court of justice, and the code adopted is to have the form of a working agreement. Any coal producer may become a member of the code. The authority of the act is based on the power to tax. A tax of 15 per cent is levied on the sale price of all coal at the mine. This tax is to be paid in full by every non-member, but every member is to be given a drawback equivalent to 90 per cent of the tax. This obviously lays a heavy penalty on any producer who for any reason fails to subscribe to the code, which by another section of the act is required to be in the form of a working agreement.

THE act provides for production control and authorizes price fixing. It establishes the office of Consumer Counsel for the protection of consumers, a Bituminous Coal Commission in the Department of the Interior, and a Bituminous Coal Labor Board in the U. S. Department of Labor. In addition there are to be 23 district boards of coal producers, on which one member represents the "organization of employees representing the preponderant number of employees in the industry of the district in question."

The Farm Credit Administration and the Home Owners Loan Corporation are authorized to protect distressed debtors against the loss of their homes. Amendments to the Bankruptcy Act have the same general purpose. In these acts an attempt is made to protect the interests and rights of both creditor and debtor and provision is made for refunding mortgage secured debts on more liberal terms of interest and amortization.

The Federal Housing Administration has authority to insure within limitations financial institutions against loss on their mortgage business and as a condition of insurance to require that interest and amortization terms be reasonable. The same administration has authority to make loans to home owners on easy terms.

Federal Insurance of Deposits gives complete pro-

tection on all deposits up to \$5,000 and thus protects the savings of the wage-earner.

The Banking Act of 1935 seeks to place control of currency and credit in a reorganized Federal Reserve Board to be known hereafter as the Board of Governors of the Federal Reserve System.

EVEN before the approval of much of the legislation here referred to, it became apparent that specific provisions would be tested in the courts. This was to be expected. The new legislation recognizes the right to economic security which has been too long neglected in state legislation and has not been a subject of federal action. Constitutional limitations, therefore, have not been fully explored. The defining of these limitations by the Supreme Court will be useful. Until all the possibilities of finding within the limitations prescribed by the Constitution a solution for problems that have arisen have been fully explored, talk of amending the Constitution is premature, and if persisted in might undermine institutions upon which national life reposes.

Efforts to provide economic security are in last analysis nothing more than efforts to supplement a family wage which is obviously inadequate even to provide the articles of first necessity, shelter, medical care, etc., for a very great many families. Unless industry and commerce find the means to ameliorate conditions arising out of an inadequate family wage, it will become the obvious duty of government to cooperate with employers and employees to that end. The security of an adequate family income and of the family property is a fundamental right, as the President has proclaimed. No one questions the adequacy of national resources. Powerful private individuals and groups as well as governments are aroused as never before, and with patience and Christian inspiration will be able to discover the solution of the day's problem.

N. C. S. S. OPENS NEW SCHOLASTIC YEAR

The National Catholic School of Social Service opened its fifteenth year with a student body representative of 21 states, China and Germany. It is interesting to note that the students, who are all graduate students, represent 30 different colleges, the majority our Catholic colleges but about a third from state universities and private institutions.

In addition to the 49 students registered for the full time courses, 25 young women employed in local agencies have enrolled in special evening classes. Reports from the field show that all of the students of last year have secured positions; in fact the school is continually in receipt of requests for additional workers.

Miss Dorothy Abts, of the class of '31, who has been for the past four years supervisor in the Catholic Charities in Omaha, Nebr., has been added to the faculty to take the place of Miss Katherine Griffith, of the class of '26.

Rev. William H. Russell, of Catholic University of America, will conduct the course in Religion for the coming year.

PARENT-TEACHER COOPERATION in PITTSBURGH

By
James C. Melody

IN PITTSBURGH, PA., the metropolis of beautiful hills and the see city of Most Reverend Hugh C. Boyle, is a parish organization whose story should be told. It is the St. Lawrence Parent-Teacher Association. This organization is not only affiliated with civic and state congresses of parents and teachers, the National Councils of Catholic Men and Women and the Catholic Central Verein, but it is also an active unit of the St. Lawrence Catholic Action League. During Lent, in 1932, Rev. Philip A. Callery, pastor of St. Lawrence Church, preached a sermon that has very definitely linked his name with the Catholic movement in America. Father Callery's subject was "Catholic Action." The St. Lawrence Catholic Action League was the response to Father Callery's appeal.

The aims, purposes and activities of this organization, as outlined by its then president, Edward J. White, form part of the record of the twelfth annual conference of the National Council of Catholic Men, held at Pittsburgh, Pa., November 21-22, 1932.

At that time, the Parent-Teacher Association was only under consideration by the School Committee of the Catholic Action League. Early in 1933, it was an accomplished fact. It was a success from the beginning. It enkindled a parish spirit that has never waned, a parental interest that has not subsided. On the contrary, interest and enthusiasm are increasing.

Built on cooperation and mutual understanding, the association is bringing the home and school into closer harmony. It has furnished much equipment to the school despite present-day financial handicaps. It follows the programs published by the National Catholic Welfare Conference, as well as whatever it finds adapted to its needs in the programs of the other bodies with which it is affiliated. It takes action on pending legislation which affects public morals, Catholic education or human rights. Its Legislative Committee keeps in close contact with the state legislature on matters educational. It is now keenly interested in the question of the participation of parish schools in public funds. The Hospitality Committee takes charge of the social session, during which it serves refreshments and otherwise provides for the comfort and entertainment of the members. The Ways and Means Committee is concerned with the securing of funds to carry on the activities of the organization. No dues are collected. The Welfare Committee has to do with the physical well-being of the school children. The Membership Committee seeks to add to the enrolled membership, maintaining interest in the association and notifying the parents of the meeting dates through the medium of the school.

A monthly cash prize for the school room having the largest attendance of parents at the meeting, keeps the children interested in the association.

THE Pre-School Committee attends to the physical preparation of the children who have not yet entered school. The Program Committee furnishes the speakers for the meetings. These speakers are invariably men and women of marked ability and wide repute. They include several outstanding members of the clergy, educators, economists, a literary and dramatic critic, a nutrition expert, a motion picture executive, an internationally known artist, prominent members of the medical profession, a superintendent of a boy welfare bureau, a county commissioner of the Boy Scouts of America and a district captain of the Girl Scouts.

The enlightening nature of the subjects discussed may be judged by the following titles: "Family Life," "Extra-curricular Activities," "Books," "The Cost of Education," "Nutrition and Growth," "Human Rights versus Property Rights," "The Abiding Essentials of Education," "The Pre-

School Child," "Youthful Delinquency," "Child Guidance," "Boy Scout Activities," "Girl Scout Training," and "The Mexican Question."

The Publicity Committee receives regular publicity in four religious and four secular newspapers. It maintains a scrap-book record of this newspaper notice which is, in effect, a history of the organization.

Parish school parent-teacher associations are not as prevalent in every section of the country as they should be. In public schools they are everywhere in evidence. Legislation vitally affecting education is presented from time to time in state and national legislative halls. Without adequate organization, how can the proponents of parish schools make themselves effectively felt?

I BELIEVE that parent-teacher associations will be the most potent educational influence of the future. The teacher's task can be made much lighter by personal contact with the parents. This contact must inevitably result in the teacher having a better understanding of the children, and it must also create in the children's minds a better understanding of those who are endeavoring to fit them for a worthy part in the great drama of life. There is no more effective way of establishing this contact than by parent-teacher associations. They will have justified their existence if they accomplish nothing more than awaken in the fathers and mothers of America a realization of the part they must play in molding the lives and characters of the children that God has given into their care.

Along with other units of the St. Lawrence Catholic League, the Parent-Teacher Association received from Pope Pius XI his apostolic blessing in 1933.

This is the brief and incomplete story of the St. Lawrence Parent-Teacher Association, the first parent-teacher association in the Diocese of Pittsburgh to affiliate with the Lay Organizations Department of the National Catholic Welfare Conference in its program of nation-wide Catholic Action.

Catholic Peace Association Issues Report on the U. S. and Dominican Republic

"THE UNITED STATES and the Dominican Republic" is the title of a study just issued by the Latin America Committee of the Catholic Association for International Peace under the direction of Dr. Elizabeth W. Loughran of Boston. The report with its historical background of social and political life and our relations to it throws a new light on many of the recent events in Santo Domingo. An up-to-date bibliography supplements the study.

Among the policies recommended by the committee are: "Mutual agreement among the American republics upon their mutual rights and duties formulated in a code of law; creation of a Pan American Court to interpret the code; the determination of a method of inter-American sanction instead of sanction by the United States alone."

The close relation between our own country and the Dominican Republic is well described in the report, which urges that "we work out some sort of cooperation that will safeguard our interests (in the Panama Canal) and respect those of the Dominican Republic."

Considerable discussion is given over to the contention of the Dominicans that the United States was violating international law when, because of political, social and economic disturbances, it imposed the military government on their country. The most serious criticism of it was that "it failed to understand Dominican culture."

The full report is available at N. C. W. C. headquarters in a 36-page pamphlet; price, 10c per copy.

FORT WAYNE—HOST to the 15TH ANNUAL CONVENTION of the N. C. C. W.

DURING the coming month, interest of the National Council of Catholic Women and its affiliates will center in the Diocese of Fort Wayne, Ind., which during the days of November 17-20, will entertain the fifteenth annual convention of the organization. As the accompanying brief but informative sketch shows, the Fort Wayne Diocese has enjoyed a most interesting history and, under its present able ordinary, a most remarkable development in every line of Catholic activity, but particularly in the fields of education, the press, and the missions. Of great credit is the Fort Wayne Diocesan Council of Catholic Women. Inspired by Bishop Noll and under the splendid leadership of Mrs. John Eggeman, its diocesan president, the council has accomplished much in the short time since its organization. Among the first in national affiliations, practically every parish in the diocese is active in the work of the council. Fort Wayne assures the N. C. C. W. and its members that it is proud to be their host. That the delegates and their friends will be equally proud of the diocese, its bishop, people and institutions may confidently be expected.

THE DIOCESE OF FORT WAYNE was established in the year 1857 following a request made at the first Provincial Council of Cincinnati in 1855 by the then Bishop of Vincennes, whose jurisdiction extended over the whole State of Indiana.

As established, the Diocese of Fort Wayne embraces the northern half of the State of Indiana.

The first incumbent of the new diocese, the Most Reverend John Henry Luers, was given the choice of selecting either Lafayette or Fort Wayne as his see city. Both towns counted about 15,000 people in 1857. That the selection of Fort Wayne was wise is evident from the fact that while Lafayette has doubled its population, Fort Wayne has increased its then population eightfold.

The Most Reverend John F. Noll, the present ordinary, is the fifth bishop of the diocese, which has more than doubled its population since Bishop Noll's ordination. This was due principally to the building of steel cities in the northwestern part of the state near Chicago, where theretofore there had been practically no population, owing to the deep lake sand which covered at least a thousand square miles. The cities of Gary, East Chicago and Hammond had no existence thirty years ago, while now they comprise, respectively, 10,000, 65,000 and 70,000 people.

The mushroom growth of these cities was not a real healthy growth, as became evident during the depression, when two-thirds of the population were thrown out of work almost at the beginning of the recent industrial collapse. Most people who moved into that area twenty-five years ago were brought over here from various countries in Europe by the steel corporations, and the gospel is still preached to them and their children principally in foreign languages.

THE CITY of South Bend also had a rapid growth following the coming of the Studebaker Automobile Company, which, in prosperous times, employed as many as 15,000 people.

The first priest ordained in the United States, namely, Father Stephen J. Badin, labored in and around Fort Wayne, which had a resident priest before Chicago.

Bishop Noll's father was born in the City of Fort Wayne nearly one hundred years ago, and the bishop himself was born and received his primary education in the same city. He has the somewhat unique distinction of having been baptized, to have received his first Holy Communion, to have been confirmed, ordained, to have sung his first Mass, to have been consecrated, and to have offered his first Pontifical Mass in the Cathedral, Fort Wayne.

THE DIOCESE of Fort Wayne is the seat of the great University of Notre Dame, conducted by the Fathers of the Holy Cross; of St. Mary of the Lake, where an excellent academic and college course is conducted by the Sisters of the Holy Cross; the mother or provincial houses of four religious communities of women; the motherhouse and training school of the Society of Missionary Catechists; Novitiates of the Capuchins, Black Franciscans, and Fathers of the Sacred Heart.

The Diocese of Fort Wayne counts 235 secular priests and 166 of religious orders, the latter being largely members of the Holy Cross Order, who conduct Notre Dame, and of the Fathers of the Precious Blood, who conduct St. Joseph College and Preparatory Seminary. There are 160 parishes having resident priests.

The Diocese of Fort Wayne excels all others in the United States in the proportion of parishes which have parochial schools and in the proportion of children of school age who attend parochial schools. Practically every parish of fifty families or over has its parochial school with a total enrollment of more than 30,000 children. The diocese was one of the first to have a superintendent of parochial schools in the person of Father Lafontaine, appointed in the year 1900, and was the very first to elect a school board. This was in

the year 1874 under the second Bishop of Fort Wayne, the Most Reverend Joseph Dwenger.

THE cathedral property of Fort Wayne was purchased by the Reverend Julian Benoit, who served this city as a priest of the Diocese of Vincennes from the year 1835 until the establishment of the diocese in the year 1857 when he was retained and labored in the cathedral parish until he died, at a very advanced age, in 1885. He had come over from France to labor among the French in this area. The French were among the first settlers.

The present cathedral was built by Father Benoit in the year 1865. It is still in very good condition, after several alterations on both its exterior and interior. It is situated in the heart of the city, and will be the scene of the Pontifical Mass and the inauguration of the national convention of the National Council of Catholic Women, November 17.

Among the improvements made within the cathedral a few years ago was the installation of hand-carved wooden altars of middle age type, with which the Bishop's throne was made to conform.

Among the institutions which have brought the name of Fort Wayne to all corners of the United States is *Our Sunday Visitor*, founded by the present Bishop in the year 1912. It has the most modern printing plant of any Catholic publication in the United States and its products, namely, *Our Sunday Visitor* itself, the *Acolyte*, *The Parish Monthlies*, all the Catholic

Hour addresses, and a hundred other pamphlets, are distributed very widely.

The Society of Missionary Catechists was established in the year 1921, and has grown in size to more than 200 members whose field of work is the Mexican population living in the south and west parts of the United States. It is sponsored by *Our Sunday Visitor* and the maintenance of the motherhouse commands most of the earnings of *Our Sunday Visitor*.

Those who attend the convention at Fort Wayne will be interested in seeing *Our Sunday Visitor's* printing plant, with its excellent library, and the Missionary Catechist Training School.

The Catholics of Fort Wayne about eight years ago erected a very large and elegantly equipped Catholic Community Center at which many sessions of the convention will be held. The building is located only one block from the cathedral and only three blocks from the headquarters of the convention.

IN THE CITY OF GARY, one of the first municipalities in the United States to inaugurate the plan, week-day religious instruction is permitted in the public schools, and, in the case of the Catholics, a priest and four sisters are occupied throughout the day in this work.

The Diocese of Fort Wayne extends an invitation to the bishops, priests and lay women of America to attend the convention of the National Council of Catholic Women from November 17 to 20, and assures them that it is proud to be their host.

Important Information for N. C. C. W. Convention Delegates and Visitors

CONVENTION HEADQUARTERS.—The official headquarters for the Fifteenth Annual Convention will be at the Hotel Keenan. However, the Day Sessions will be held at the Hotel Anthony, which is in the immediate neighborhood of the Hotel Keenan. The evening sessions and the banquet will be held at the Catholic Community Center.

REPRESENTATION.—In accordance with the constitution of the National Council of Catholic Women, each local organization whose dues are paid is entitled to send one voting delegate to the convention; affiliated national organizations, diocesan and state councils are entitled to two voting delegates.

CREDENTIALS.—Credential-Registration cards for official delegates will be sent to each organization in good standing. These cards should be filled out completely, signed by the President of the organization—

The *Credential Card* returned to Washington promptly.

The *Registration Card* retained by delegate and presented at the Registration Desk in Fort Wayne.

Avoid delay at Registration Desk by mailing credentials to headquarters and by bringing Registration Card with you.

REGISTRATION.—Registration fee: Organizations, \$1; individuals, \$1.

Registration begins Saturday morning at 8.30 a. m., at the Hotel Keenan, and continues each day of the convention from this hour until 8 p. m.

Please register as soon as possible after arrival, in order that your organization may be represented in the Credential Committee's report.

LITERATURE.—It is important that our Catholic women know the Catholic positions on questions of vital interest to the welfare of the Church and of the Country. Publications of the National Catholic Welfare Conference and of the National Council of Catholic Women will be displayed for perusal and sale.

NATIONAL COMMITTEES.—Chairmen of National Committees are dependent upon diocesan and deanery chairmen of special activities for data presented in the reports which they will be called upon to make at this National Convention.

Deanery chairmen are urged to submit information concerning the year's activities to their diocesan chairman, who in turn will submit a report covering her respective diocese to the National Chairman.

Reports of Diocesan Chairmen may be addressed directly to National Headquarters.

RESOLUTIONS.—Suggestions for resolutions may be mailed to the Executive Secretary, Washington, D. C., not later than November 1, or presented to the Resolutions Committee in Fort Wayne, not later than Monday, November 18. No resolution will be considered unless presented by the Resolutions Committee.

TRANSPORTATION RAILROAD CERTIFICATES.—A reduced rate of fare and one-third for the round-trip on the "Certificate Plan" has been granted provided 100 or more certificates are secured. Obtain your Certificate going to Fort Wayne no matter what your plans are after the convention.

Secure full information from your local railroad representative.

TRAINING LEADERS in MICHIGAN

By

Dorothy E. Broeder, Secretary, Federation of Catholic Study Clubs

Clare A. Murphy was appointed moderator and director. Official headquarters for the federation were established at the Chancery Building, 1234 Washington Blvd., Detroit, Mich.

Realizing the need for a planned campaign in establishing well-organized study clubs on definite planes of study,

the elected officers and the moderator met in three special conferences on the 1st, the 16th, and the 30th of July. A program composed of seven departments of action was drafted and steps taken to put it into immediate effect. Competent chairmen and assistants were appointed responsible heads of each department. The organized study clubs were invited to send delegates to make up a representative membership of the following seven departments of Catholic Action.

1. *The Anti-Communist Department*

This department will establish and maintain contact with all other similar anti-communistic organizations, Catholic and non-Catholic; will keep a record of leading communist aims and activities; and will watch for and oppose all subversive teaching in our schools and colleges.

2. *The Social Justice Department.*

What is Christian social justice? What are the obligations of men toward God and toward their fellow-men? What is the Christian way to economic social justice? These and similar problems will be studied by this group. Whenever and whenever possible schools for the workingmen and the unemployed will be organized and instructions given in Catholic social economic teachings. The Study Outline Department will assist in preparing material for these activities.

3. *The Legal Department.*

Under the direction of three attorneys this department will study and report on the activities of the lobbyist, the legislators and such legislation as is harmful to the Church, education and the family.

4. *The Spiritual Activities Department.*

Remembering that in Catholic Action we must never leave behind the fundamental necessity of personal perfection, this committee will organize retreats for men and women throughout the year; will cooperate with the Catholic Catechetical Instruction League; encourage attendance at daily Mass and frequent Communion; will assist in religious processions for special feasts; will promote a "Respect Womanhood" campaign; will support the missionary activities of the Propagation of the Faith and the Catholic Students Mission Crusade.

5. *The Study Outline Department.*

Graded outlines of study suited to the needs of the beginning club, the second year club and the more advanced club are being prepared in this department. The outlines will cover subjects in the religious, social and economic fields.

6. *The Press Department.*

This division will further the interests of the Catholic press and keep in touch with the national concerns of the Church through the official organs of the Catholic press. A special committee will keep a close watch on the validity of press reports in the secular newspaper and maintain a clipping bureau of the important dispatches in the central office.

INSPIRED by the wishes of our Holy Father for a "strong and united Catholic front" and encouraged by His Excellency, the Most. Rev. Michael James Gallagher, Bishop of Detroit, over two hundred enthusiastic delegates from fifty-four parishes and thirty organizations met in a Convention of Catholic Action at Marygrove College, June 22-23, and pledged their efforts to form a network of study clubs in every parish and society in the diocese.

"The Need and the Opportunity of Catholic Lay Action Today" was carefully analyzed and discussed in the sessions of the first day. Particular attention was paid to the following: "Nature of Catholic Action," "Lay Retreats," "Power of the Press in Catholic Action," "Effect of Organized Catholic Influence." The "Organization and Administration of Study Clubs," "Outdoor Speaking," the "Study Club Program," and the "Idea of Union by Means of a Federation" were some of the topics discussed in the sessions of the second day.

Active in the deliberations were Rt. Rev. Monsignor John A. Doyle, vicar general and chancellor, speaking for the Most Rev. Michael J. Gallagher, Bishop of Detroit; Father Albert H. Poetker, S.J., president of the University of Detroit, speaking for the Most Rev. Joseph C. Plagens, Auxiliary Bishop of Detroit; James Fitzgerald, past national secretary of the Laymen's Retreat Movement; Father Clare A. Murphy, founder of the study club movement in Detroit; Father Joseph A. Luther, S.J., dean of men at the University of Detroit; Doctor George Hermann Derry, S.T.B., Ph. D., president of Marygrove College; Father Francis J. Heiermann, S.J., moderator of the Catholic Evidence Guild; Mrs. Joseph Moynihan, member of the executive board of the League of Catholic Women; Anthony Beck, editor of the *Michigan Catholic*; Roy E. Grimmer, president of the Catholic Action Club, of Detroit; Thomas Donnelly, president of the Order of the Gaels; Daniel R. Foley, administrator of the Catholic Evidence Guild; David Goldstein, author of the *Campaigner for Christ*; and J. Casey, of the Catholic Evidence Guild.

Among the resolutions adopted by the federation was a pledge of continued support to the Legion of Decency in checking the menace of un-Christian forms of entertainment. The federation further resolved that "a like energy be directed against the use of mail by publishers of indecent literature, the possession, display, or sale of contraceptive devices, the pagan practices of sterilization, intemperate use of intoxicating beverages, and all practices detrimental to the highest standards of Christian manhood and womanhood in modern social life."

IN DEALING with the unceasing religious persecution in Russia, Germany, and, in particular, in Mexico with its dire threat of atheistic communism at our very door, the federation resolved to unite "not only with our fellow Catholics but with all truly American-minded citizens of this republic, in thanking the American Hierarchy for their entirely fitting and timely pronouncements on this menacing problem, and pledge to them our active support of their wise counsels." Resolutions calling for the units of the federation to give special interest to the welfare of our colored brethren and to assist in spreading the principles of social justice by securing pledges for the League of Social Justice were also adopted.

"The Federation of Catholic Study Clubs" was selected as the official name of this new organization. Lay officers consisting of a president, three vice presidents, a secretary, a treasurer and a board of directors of twelve members were selected from the membership of the convention. Father

7. The Speakers Bureau.

Two committees will make up the personnel of this department, i.e.,

- A. The Booking Committee will list all capable and authorized speakers and their subjects and supply organized study clubs and parks with qualified speakers.
- B. With the permission of the pastor or the moderator, the Organization Committee, assisted by the Booking Committee and the Study Outline Department, will form study clubs in the parishes and societies of the diocese.

Special plans for the formation of a Catholic Youth Group composed of high school and college graduates are now under consideration. Dramatics, Handicrafts, a Vocational Guidance Bureau, an Employment Bureau, Glee Clubs, Bands, and Recreational Activities are among the many features of the proposed Catholic Youth Program as outlined by this Organization Committee.

Through the medium of the *Federation Record*, a weekly mimeographed news sheet, released under the supervision of the officers and Father Murphy, these seven departments of action have efficient means of communicating important developments to the study club leaders.

Mindful of the necessity of having trained laymen and laywomen to lead study clubs, the federation has secured the cooperation of the teaching faculties of the Sacred Heart Seminary and Marygrove College in providing special courses of training in Catholic lay action.

Under the supervision of Monsignor Daniel J. Ryan of the Sacred Heart Seminary, classes in Apologetics, Logic, Philosophy and Social Service will be opened to interested laymen and laywomen. A complete schedule will be announced in the latter part of September.

N. C. C. W. Invites Cooperation in Study of International Relations

THE National Council of Catholic Women, in a special release sent out with its October *Monthly Message to Affiliated Organizations*, calls attention to a study of international relations and presents the following for the information and guidance of its affiliated membership:

"To the Catholic lay organizations throughout the country interested in forming or continuing study clubs within their own groups this year, we wish to call special attention to the timely, important material on world affairs and Catholic principles available at headquarters.

"Twenty reports, most of them with study outlines, have been prepared particularly for use among lay societies. In these publications can be found the answers to many questions which of necessity must confront Catholics concerned with international life and their relation as Catholics to it.

"The present grave crisis and the Holy Father's constant appeals for education and action in world peace increase the importance of this question and its significance to your organization. We can aid you in initiating or in furthering this work in your group.

"Three primary steps are recommended: first, to read carefully all articles on world relations in the Catholic Press; second, to have frequent lectures and discussions on international problems at organization meetings; and third, to create under able leaders small study clubs on world affairs. Names of able speakers and suggestions for suitable study material may be secured at headquarters.

"We commend the following studies to all lay organizations as a basis of study and discussion: The Christian Way to Peace, Syllabus on International Relations, International Ethics, Latin America and the United States, Causes of War, The Ethics of War, Tariffs and World Peace, International Economic Life, The Catholic Church and Peace Efforts, and Relations Between France and Italy."

This year at Marygrove College, Doctor George Hermann Derry, S.T.B., Ph.D., will lecture on "Catholic Action for Social Justice and Social Reform." The series will be open to men as well as to women. In describing his lectures Doctor Derry said: "Based on an intensive study of the texts of the great economic encyclicals themselves, this course will analyze, discuss, and apply to present-day world conditions the principles of the *Rerum Novarum* and the *Quadragesimo Anno*. It will include an analysis of the God-given rights of man and their economic implications, the rights to life, learning, liberty, and livelihood."

Such are the plans of the Federation of Catholic Study Clubs! A great educational undertaking to spread the principles of Christ in the length and breadth of Catholic Michigan; to train leaders, articulate intelligent laymen and laywomen to carry Catholic principles into every walk of life, into every human activity, into labor unions, boards of directors, politics, education, into social service, charity, into the theatre, radio, and the fields of sport. Truly, it is a program that can be justly labeled "The Emergence of Catholic Thought in Daily American Life." It is a program, we believe, that comes fittingly in this era. Shall we be successful? Shall we accomplish our aims? Instance after instance could be cited that would prove how firm a hold this program of Catholic Action has already taken in the hearts of men and women. This federation has been founded upon a lasting foundation. Make no mistake about that. It has been founded in an abundant Love for the Sacred Heart and His Blessed Mother and consecrated to the purpose of making His principles prevail. Professors, doctors, lawyers, school teachers, clerks, shop-keepers and factory employes under the guidance of the clergy have joined hands, and engraved in the heart of each is a divine purpose: *Instaurare Omnia in Christo!*—To Restore All in Christ! Shall we be successful? Pray God that we may!

Pledge of Cleveland Council, N. C. C. W., to Our Eucharistic King

THE pledge of the Cleveland Diocesan Council of Catholic Women, adopted as a tribute to our Eucharistic King, reveals a deep appreciation of those two fundamental elements of CATHOLIC ACTION—a striving for personal holiness, especially through devotion to Christ in the Blessed Sacrament, and unselfish service through organized and unified action.

Realizing the importance of the pledge of the Cleveland Council, the N. C. C. W. has sent a copy of it to its affiliated organizations. The pledge reads as follows:

We pledge ourselves to work towards:

1. God's honor and the salvation of souls, under duly authorized spiritual authority!
2. Personal holiness—to learn how to link more closely our daily lives with Christ in the Blessed Sacrament—our Guide and Strength!
3. Unselfish service—without personal ambition—seeking no praise—allowing Christ to work in and through us!
4. Fraternal charity—peace towards all, malice toward none—clearing misunderstandings and cultivating friendliness!
5. Intelligent interest in civic affairs—cooperation with watchfulness of Catholic principles—the dissemination of "Catholic Attitude," when the occasion demands!
6. To meet this demand upon us by reading and study—that we may be enlightened as to the mind of the Church on controversial questions of the day!
7. The realization of this rare privilege of sharing Christ's Apostolate—of "Filling up what is wanting of His Prayer, His Action, His Suffering."

OUR ANTICIPATED REWARD!

To glorify God!

To console Christ!

To gain eternal happiness
for ourselves and others!

OCTOBER STUDY TOPIC—"YOUTH in the PROGRAM of the EUCHARISTIC CONGRESS"

FROM reports at hand as this issue of CATHOLIC ACTION goes to press, we present herewith excerpts from some of the important discussions of the general subject of "Youth and Catholic Action" as delivered at the recent seventh National Eucharistic Congress held in Cleveland, with the purpose of directing attention to the general problem and as a preliminary to a series of study club discussions which will begin in the November issue of CATHOLIC ACTION and continue through May, 1936. Under the leadership of the Lay Organizations Department of the N. C. W. C., many affiliated units of the N. C. C. M. and N. C. C. W. will make youth their main project during the coming year. Especially will fraternal organizations, parent-teacher organizations, schools, forums and assemblies find this material helpful in formulating and carrying out their local problems. N. C. W. C. headquarters will upon request gladly supply further material and suggestions.

Some Thoughts on Catholic Action of Special Interest to Youth

"The unity, the power and the wisdom of Catholic Action, to be emphasized during the Congress, can only be realized by discipleship with Christ through His Church, that is, through union with His altar, with His doctrine, with His vicar, His bishops and His pastors of souls."—His Eminence, Cardinal Hayes, Papal Legate.

The Sole Object of Catholic Action

"Catholic Action has only one object and that is to secure the peace of Christ in the Kingdom of Christ.

To this end it cooperates in the religious life, spreads Christian culture, sanctifies the family and informs education, labor and all civil life with the sanctity of the Gospel. By this participation of the faithful in the apostolate of the Hierarchy, they become, as the first Pope, St. Peter hoped, 'a chosen generation, a kingly priesthood, a holy nation.' (1 Peter 11, 9). By means of this it is easier to put into effect the program of sanctification and of redemption, the program of Jesus Christ, furthered by Him during His mortal life, and still conducted and inspired by Him from the Holy Altar. May Christ present in the Holy Eucharist remain at the head of His program; let Him be at the head of Catholic Action."—*Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.*

Bond Between the Home and the Altar

"How much that union of Christian mothers and daughters could accomplish, if only they moved in unity under the protection and with

the help of Holy Church. . . .

"And your first duty is to the home of the Eucharistic King, the altar. There are one hundred thousand such altars in America. No Catholic woman can afford to leave these homes neglected, these altars denuded, and especially when the home in which she lives receives her constant care and adorning. Indeed there should be a constant bond, an inter-relation between the home of God and the home in which she lives. Christ designs to remain all day in the solitariness of the tabernacle waiting His children's coming. Then come to Him; offer to Him your hearts and homes; invite His protection. Then as a sequence the mother returning may accomplish much in making her home beautiful, however humble it may be, by filling it not only with her own heart's love, but with everything that can induce the children to love more and more their home and mother."—*Most Rev. John J. Glennon, Archbishop of St. Louis.*

On the Need for Concerted Effort

"To you is given today the challenge and the summons to enlist in the cause of Catholic Action which is the cause of Christ. The mutual

interests and common cause of each group naturally suggest the formation of guilds as developed in the golden days of Catholic life and outlined anew by our present

Sovereign Pontiff. While each group will find itself growing in social solidarity through congenial association it will see its larger opportunities not in a competitive but in a cooperative relation to each other to advance the general welfare of all the groups in the effort to extend the kingdom of Christ through every channel of social activity.

"Throughout the program and process of organizations, the exaltation of the spiritual, the subordination of the material, the elimination of the immoral and the confirmation of the charitable activities of a reconstructed and re-Christianized society must be the dominant aims of all who enroll themselves under the banner of Catholic Action. The methods must be persuasive and not coercive. The forces must be constructive not in the employment of mere human power but through the exercise of the divine elements bestowed on men by Christ. The common bond will be divine not human love. The ultimate aims will find their fulfillment not in time but in eternity."—*Most Rev. John Gregory Murray, Archbishop of St. Paul.*

Fields of Action for Young Women

"The combined tyranny of fashion and mass production, the blatant vulgarity of prurient advertising, the profitable pandering to what is

low in recreation and reading, can be made to feel the force of moral principle far more through the united action of Catholic women who are grimly resolved to make their protest effective in patronage than by the most eloquent denunciation of priest or bishop.

"The second field of Catholic Action which I would propose to your consideration covers an activity to which the sodalities of some dioceses have already pledged themselves. Does it not strike you as tragic that so little that is really practical is being done for the religious development of our Catholic pupils in public high schools? This condition can result, at best, in a generation of immature and anaemic Catholics, and, at worst, in the lapse of tens of thousands from the Church merely by default. It presents a problem which is growing both in size and in gravity under the influence of present day social and educational trends. In most places that I know it still awaits an adequate solution even in theory. In the meantime, could you not make the Catholic girls in our public high schools the object of your particular concern in parish groups? Too often our sodalities and groups provide especially for those who least need the stimulation they afford. Here is a work which will test the tact and devotion of our best leadership; to

SECTIONAL MEETINGS DEVOTED TO YOUNG MEN AND YOUNG WOMEN

TWO of the most interesting sectional meetings of the Cleveland Eucharistic Congress were those devoted to "Young Men" and "Young Women." The former was presided over by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Lay Organizations Department, N. C. W. C., and participated in by Rev. James O'Brien, assistant director, Catholic Charities, and St. Anthony's Home for Boys; the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago; Rev. Vincent Mooney, C.S.C., representative of the National Council of Catholic Men on the N. C. W. C. Youth Committee; and the Very Rev. Msgr. Michael J. Ready, assistant general secretary, N. C. W. C.

The Young Women's sectional meeting was presided over by the Most Rev. Thomas P. Lillis, Bishop of Kansas City and acting chairman of the N. C. W. C. Administrative Committee, and was participated in by Rt. Rev. Msgr. John P. Treacy, diocesan director of the Society for the Propagation of the Faith; the Most Rev. Archbishop Edward A. Mooney, Bishop of Rochester; Rt. Rev. Charles A. Martin, pastor, St. Colman's Church, Cleveland; and Very Rev. Msgr. Carl E. Frey, spiritual director, Our Lady of the Lake Seminary, Cleveland.

Reports of these meetings will appear in subsequent issues of CATHOLIC ACTION, supplementing the November study topic.

attract to your Catholic companionship these neighbors who are too often allowed merely to drift away, to develop with them a balanced program of religious study and social diversion, to give them a better opportunity to grow up in mind and heart in closer touch with corporate Catholic life, is a task of Catholic Action for young women than which I know none better or more badly needed."—*Most Rev. Archbishop Edward Mooney, Bishop of Rochester.*

Home and School Promise of Catholic Action

"The Catholic home and the Catholic school are the promise of Catholic Action. We look to them to prepare our youth not merely for

the secular avocations of life but more especially to train them that they may promote the extension of the Kingdom of God, which is the task of Catholic Action.

"It is evident then, that Catholic Action, so far as it is the fulfillment of this promise, is the natural and spontaneous expression in practical affairs of a life that finds its springs of activity in the fixed and permanent and genuine devotion to our Lord in the Holy Eucharist. Catholic Action is a normal expression of the supernatural life. It springs from a love for the Church and a desire to be guided by the Church and to make Christ known to men and to extend the Kingdom of Christ on earth. He who truly loves Christ will have a Catholic mentality and will think and act with the Church. Catholic Action is a participation of the laity in the hierarchical office of the Church. It has order, it has purpose, it brings results that redound to the general welfare and draws down the blessing of heaven."—*Most Rev. Francis W. Howard, Bishop of Covington.*

The Value of Good Example

"Everyone knows the force of example given by the leaders of society. The pattern of human conduct is set by those who have intel-

lectual and social preeminence. Hence if our Catholic college men and women will set the example in their own lives; if they will be the leaders in their respective parishes in frequenting daily Mass; in participating regularly in the sacrifice by Holy Communion; if they will show an understanding of the liturgical movement and foster public worship or communal prayer, they will be doing what is best adapted to promote Catholic Action."—*Most Rev. Karl J. Alter, Bishop of Toledo.*

Most Important Business of Life

"Do we ever reflect that the most important business of life is to acquire sanctifying grace, increase it and hold it till death? The pos-

session of sanctifying grace, carried from Calvary to the soul by Holy Communion, is the difference between spiritual success and spiritual failure; it is the difference between life and death, it makes the poorest, humblest existence sublime; prestige, power and applause are hollow without it. The man who dies in the darkness of poverty and obscurity, yet wears the precious pearl of grace that sanc-

tifies, has lived the richer, fuller life—the good life—the radiant life in Christ. But he who has cast away the pearl of great price, even though he gained the whole world, has lived in vain."—*Most Rev. Robert E. Lucey, Bishop of Amarillo.*

Our First Duty in Catholic Action

"The first responsibility of every human being is to strive after personal perfection, and the second is to encourage and aid others to ac-

complish the same end. Hence we, as social workers, have an obligation to lead others to perfection first of all by its acquisition in ourselves. We should often study our own situation, make a case study of ourselves, learn the true state of our own souls, that we may be able to lead and direct others along the path that we have first made familiar to ourselves.

"And the path to perfection travels the road of God's sacraments, those sources of strength and grace established by Jesus Christ to apply His grace and help to the individual soul. And especially the Sacrament of the Holy Eucharist, wherein we are joined to Christ, the source and center of all perfection. Frequent reception of this sacrament sanctifies our souls, makes us holy and pleasing in the sight of God, and gives us the ability to direct others along the path that we have made familiar to ourselves."—*Most Rev. Charles Hubert LeBlond, Bishop of St. Joseph.*

Way to Rebuild a New Social Order

"There is only one way to build up a social order where men are free and equal, and that is by starting with brotherhood. But there is

only one way in the world to make men brothers, and that is by giving them a common Body and a common Blood. And there is only one Father in the universe who is God enough and powerful enough to make us all His adopted sons, and that is the Heavenly Father, Who so loved the world that He sent His Beloved Son into it to give us His Body and His Blood.

"There is only one way left to effect social and economic reconstruction, and that is by spiritual and moral regeneration through the Eucharist and the Sacrifice of the Mass."—*Very Rev. Msgr. Fulton J. Sheen, of the Catholic University of America.*

Value of Sacramental Life of Church

"I will not quarrel with St. Thomas on the question of the intellectual approach to Catholic Action. Rather I believe that St.

Thomas, who protested that he learned more at the foot of the crucifix than in all his books, would be the first to agree that the soul strengthened and warmed by the sacramental life of the Church is the best subject for the intellectual approach to the problems of Catholic Action. In other words, the best study club is one composed of daily communicants, and the wise priest will prepare the way for intellectual progress by winning the souls of his parishioners to a life of virtue. The Catholic Action prescribed by

Pope Pius XI seems to me the natural fruit of a generation of daily communion, as prescribed by Pius X.

"The conquest of youth for Catholic Action not only insures the future; it brings into the present work the vigor, the daring, the impulsive zeal of youth."—*Rev. John F. O'Hara, C.S.C., President of the University of Notre Dame.*

Responsibility of Educated Catholics

"A tremendous responsibility rests upon those Catholics who have had the benefits of a higher education.

It is a good thing for us to recall frequently the Parable of the Talents. The more talents we have received, the greater the return that will be expected of us. The Church, through our parents, and all who have cooperated to make Catholic higher education a possibility, has made an investment and the return she expects is leadership. She is looking for men and women who are deeply and everlastingly conscious of the fact that they are members of the Body of Christ, and who, wherever they go, or whatever they are doing, are showing forth the power and the spirit of Christ. . . .

"As educated Catholics, our first obligation would seem to be to develop in ourselves the capacity for sustained and informed thinking in the light of the philosophy of life we profess. . . .

"You and I possess the truth that can free the world, but we need to think it through, every one of us, and come to an understanding of all of its implications, be they political or social or economic or cultural. We dare not rest content with sitting at the Feet of Christ in our devotional life and at the feet of the prophets of secularism in our work-a-day life."—*Rev. Dr. George Johnson, Director, N. C. W. C. Department of Education.*

A Means of Catholic Action for Youth

"We have imperative need of lay catechists, men and women, to harvest this vast American mission field; to contact and catechize and

bring to the Church for baptism, the millions of American non-Catholics.

"Our American Catholic laymen and women educated in Christian schools are far better prepared to be catechists than the poor natives of pagan lands who multiply the hours

and labors and harvests of our foreign missionaries. The equipment needed for this army of Christ is very simple: a little zeal, a little time and a little catechism.

"Spreading books and papers is a useful preparation but you will be actually at your work as a catechist the day you sit down with your neighbor and with a prayer in your heart and a catechism in your hand, study over with him the pages of the little book. When you have finished the work of instruction, bring your catechumen to the priest who will give any additional instruction needed before baptism. Do not wait for meetings and organizations. You are the catechist. Get a dozen little catechisms and go to work."—*Rt. Rev. Msgr. Charles Alfred Martin, Pastor, St. Colman's Church, Cleveland.*

Church Needs Help of Youth

"As you come to a full appreciation of the Sacrifice of the Mass, of Holy Communion, of the Real Presence, strive to counteract the subtle influence that would substitute philanthropy and social service for religion. We know that disintegrating forces are at work in society today—forces which constantly manifest themselves, for example, in the false concepts of physical culture that would make our bright-eyed boys and our pure, sweet girls unduly familiar with the delicate matters pertaining to sex; a disintegration that would make our Catholic lawyers disinterested observers as the divorce court destroys the sacredness of the home; a disintegration that would make our reputable physicians countenance the pernicious and immoral practices now masquerading under the captious title of twentieth century progress in science.

"Preach by word and by example then those principles of morality so clearly enunciated, so perfectly exemplified by Christ Himself. Recognize and apply in your daily lives that principle which reverences duly constituted authority. Insist on the application of the principle which guarantees to others their God-given rights. . . .

"The Church needs your help. She wants you to utilize youth's God-given energies and talents in such a way that your organizations may be a stabilizing, rather than a destructive influence, in your lives."—*Rev. Vincent Mooney, C.S.C., Representative of the National Council of Catholic Men on the N. C. W. C. Youth Committee.*

Diamond Jubilee of the Catholic Church in Nevada

TO EXTEND across the gulf of 75 years the tribute of Nevada members of the Faith to representatives of the founders of the Church in their state, Nevada Catholics recently celebrated the Diamond Jubilee of the Catholic Church in Nevada. Solemn pontifical Mass celebrated at historic St. Mary's in the Mountains Church where the brilliantly deep tones of a silver bell, cast of silver from the Comstock mines, tolled the seventy-fifth anniversary of Catholicity in Nevada; a civic banquet in which several hundred Catholics from all over Nevada and California paid tribute to a score of Church dignitaries sent as representatives of the pioneer priests who established the Church; a Holy Name rally; and the annual convention of the Reno Diocesan Council of Catholic Women were important features of the jubilee program.

Following the regular business meeting at which the diocesan president, Mrs. H. R. Cooke, presided, the group met at luncheon where a number of interesting addresses were made. Mrs. F. J. Rulison discussed study clubs; Mrs. H. W. Keating presented a paper on the "Needs of the Hour," stressing the importance of clean literature and suggested the installation of parish libraries which might be available to all parishioners; and Mrs. E. P. Carville, state chairman of altar societies gave a report of the work of this group.

Vacation schools, charity and relief work were discussed

by Rt. Rev. Msgr. Thomas J. O'Dwyer, of Los Angeles. The betterment of social conditions and the wiping out of social evils were discussed by Miss Alice M. Coughlin, of Sacramento, Calif.

The concluding talk of the afternoon was given by His Excellency, the Most Reverend Thomas K. Gorman, Bishop of Nevada. Bishop Gorman spoke of the growth and progress of the Reno Diocesan Council of Catholic Women and paid tribute to the Catholic women of Nevada for their untiring efforts in carrying on the work of the Catholic Church in the state. He thanked them for their assistance in making the diamond jubilee a success and closed his talk with a tribute to the pioneer members who were present, including many interesting references to the past incidents of the history of the Church.

Mrs. H. R. Cooke closed the meeting with a tribute to Bishop Gorman and the clergy of the State of Nevada. All joined in repeating the pledge of the National Council of Catholic Women.

All of the diocesan officers were reelected. They include: Mrs. Cooke, president; Mrs. J. Greenhalgh, Mrs. William Hornbarger, Mrs. H. W. Keating, Mrs. Minnie Myles, Mrs. Mary Harrington, and Mrs. Lloyd Ullom, vice presidents; Miss Minnie Flannigan, secretary; Miss Louis Lauzon, treasurer; and Mrs. E. P. Carville, auditor.

BISHOP SWINT CALLS UPON WHEELING LAITY

to SUPPORT COUNCILS of MEN and WOMEN

STUDY clubs, religious instruction, and lay retreats have been designated by the Most Reverend John J. Swint, Bishop of Wheeling, as the projects upon which he wishes the Wheeling Diocesan Council of Catholic Women to center their interest during the coming year. Addressing the reorganization meeting of the council held September 16, His Excellency pointed out the importance of the work being done on a national scale and stated that he did not know what the Catholics in this country would do without the National Catholic Welfare Conference and its Department of Lay Organizations. "They are protecting your rights—you should give your support," he declared.

A diocesan-wide Eucharistic Day, which will be an annual event in the Wheeling Diocese, preceded the convention. The very impressive program included a solemn high Mass in St. Joseph's Cathedral at which Bishop Swint pontificated; a mass meeting in the afternoon at which the Bishop formally announced the organization of the Confraternity of the Blessed Sacrament in all of the parishes of the diocese and gave details regarding the program for the National Eucharistic Congress in Cleveland, urging all who could to attend in order that they might benefit by the great spiritual inspiration which comes from taking part in such a religious spectacle; and in the evening a procession of the Most Blessed Sacrament followed by solemn Benediction at which the Bishop officiated. Inspiring sermons on the Holy Eucharist were delivered by Rev. M. J. Coghlan, of Moundsville, and Rev. J. P. McKernan, of Wheeling.

BISHOP SWINT presided at the joint session of the Diocesan Councils of Catholic Men and Women held on Monday morning. The Confraternity of Christian Doctrine was discussed by Rev. J. J. O'Brien, diocesan superintendent of schools, who stated that while the society had been in existence since the sixteenth century, it had been given a new impetus in April, 1935, when the Holy See decreed that a branch should be established in every parish throughout the world. He outlined the needs in the Wheeling Diocese, told of the spiritual benefits to be derived by those who participated and urged the cooperation of the laity in carrying on the program.

Tracing the history of Catholic charities since the days of the apostles, Rev. Joseph Daly, diocesan director of Catholic charities, pointed out the necessity for religion playing an important part in any social service program. He praised the work of the National Catholic School of Social Service where Catholic girls are trained to apply the principles and standards of their religion in dealing with the many problems which confront social service workers today.

The work of the Catholic Literary League, of Parkersburg, West Virginia, was explained by Miss Lewis Logan. This organization, which has adopted the Narberth Movement, runs weekly articles in nine newspapers throughout the diocese explaining some phase of the Catholic religion. It has also opened a reading room and library of apologetical literature in the City of Parkersburg.

Participation in the lay retreat movement was urged by Rev. Edmund J. Yahn, who told of its growth since the first retreat house opened in this country in 1909.

The youth movement was discussed by Dr. Benjamin Swint, president of the Wheeling Diocesan Council of Catholic Men. He stated that the men's council would center its activities for the coming year in work for Catholic youth concentrating on the Boy Scout Movement.

A plea for the support of the Catholic University of

America was made by Rev. Frederick J. Schwertz, editor of the *West Virginia Register*.

Addressing the joint session on the matter of reorganization, Bishop Swint stated that he had every assurance that the work undertaken would succeed. He pointed out that every parish within the diocese would be a part of the Diocesan Councils of Men and Women, and made it clear that he desired the affiliation of all organizations with the national councils. You hear the question asked, "What do we get out of it?" the Bishop said. "My answer is, just what you put into it." "You are supporting a national movement," he declared.

TWO national projects of the Diocesan Councils of Catholic Men and Women—the Catholic Hour and the National Catholic School of Social Service—were the subjects of the addresses at the luncheon held at the Catholic Women's League. Dr. Swint told of the growth and development of the former, and Miss Mayme G. Carey, president of the Diocesan Council of Catholic Women and member of the Board of Directors of the National Council of Catholic Women, spoke on the aims and ideals of the school. Bishop Swint emphasized the importance of both projects. With relation to the school, he stated that it deserves the consideration, sympathy and support of all Catholics. He pointed out that the school presents a wonderful opportunity for young women to make social service their life's work.

In the afternoon, the Wheeling Diocesan Council of Catholic Women met separately, the diocesan president presiding. The work of the women's council was discussed through questions and answers presented as follows: Miss Lillian Humprey and Mrs. C. B. Smoot, study clubs; Mrs. Robert Schneid and Mrs. Ella Weidner, lay retreats; Mrs. Agnes Sweeney and Mrs. George Welch, religious instruction classes. Mrs. William Mitsch was chairman.

The plans of the National Council of Catholic Women in connection with its program for youth were discussed by Miss Margaret T. Lynch, assistant executive secretary. Miss Lynch stressed the need for the participation of every Catholic woman in the program of the council and urged the affiliation of all Catholic women's organizations in order that the council may be truly representative of the Catholic women of this country. The Youth Institute held under the auspices of the National Council during July was discussed by Miss Lynch and an invitation extended to attend the council's annual convention at Forth Wayne, Indiana, November 16 through 20, where the youth program will be featured.

OFFICERS were elected as follows: Miss Carey, president; Mrs. Mary Whitstead, vice-president; Mrs. P. J. Collins, secretary; and Mrs. Joan Davidson, treasurer.

The diocesan convention followed a series of meetings called by Bishop Swint in the various deaneries throughout the diocese. At his invitation two representatives of the national council, Miss Lynch and Miss Lenna Wilson, visited each of the deaneries outlining the aims and purposes of the national council, offering the assistance of the national organization in whatever programs were initiated in the Wheeling Diocese and urging attendance at the diocesan and national conventions. Meetings were held in Charleston, Huntington, Parkersburg, Clarksburg, Fairmont, Wheeling and Wellsburg.

N. C. C. W. Plans Its Fifteenth Annual Convention

AS the time approaches for the annual convention of the National Council of Catholic Women scheduled for Fort Wayne, Ind., November 16-20, 1935, an urgent appeal is made to all affiliated organizations to send at least one representative to this gathering. Credential cards have been mailed from headquarters together with full information regarding program, hotels, transportation, etc. The National Council of Catholic Women is primarily a federation of Catholic women's organizations; therefore only representatives of affiliated organizations are permitted to vote. But the council's aim is to enlist every Catholic woman in the United States in its work. Approved by the Holy Father and directed by the archbishops and bishops of this country, it seeks the interest and participation of every Catholic woman, whether a member of an affiliated organization or not, and hopes that everyone who can possibly do so will lend their presence and their voice to this expression of Catholic thought on the part of the Catholic women in this country.

The Peace Pageant, written by Sister Madaleva, whose works in the field of literature are so well known, is to be presented by the students of Holy Cross College, on Sunday evening; a group of songs by Mr. Duncan of the Metropolitan Opera Company; the visit on Sunday to the *Sunday Visitor* plant and to Victory Noll—these and other features will lend color to the splendid program which has been arranged by the Most Reverend John J. Noll, Bishop of Fort Wayne, and host to the convention.

Most Reverend Joseph Schrembs, who guided the formative years of the National Council of Catholic Women, will celebrate the Solemn Pontifical Mass with which the meeting officially opens on Sunday, November 17. The music will be furnished by Father Lach's school band, and Miss Maria della Chiesa, a distant relative of the late Pope Benedict XV, will sing.

Recent additions to the list of more than forty bishops and archbishops who plan to attend are: Most Reverend Joseph E. Ritter, of Indianapolis; Most Reverend Karl J. Leier, of Toledo; Most Reverend Joseph Henry Schlarman, of Peoria; Most Reverend Robert E. Lucey, of Amarillo; Most Reverend Thomas J. Toolen, of Mobile; Most Rev. Francis J. L. Beckman, of Dubuque; Most Rev. John A. Duffy, of Syracuse; and Most Rev. Gerald T. Bergan, of Des Moines.

An article on the Fort Wayne Diocese, host to the N. C. C. W. convention, appears on pages 23 and 24 of this issue. The program of the convention will appear in the November issue of CATHOLIC ACTION.

Brief Notes of N.C.C.W. Interest

The National Council's president, Miss Anne Sarachon Holey, of Kansas City, following an address at the National Conference on Nursing held in Chicago, visited national headquarters and attended the meeting of the Women's Committee, 1935 Mobilization for Human Needs, held by Mrs. Franklin D. Roosevelt, and held at the White House on September 23 and 24. Leaving Washington Monday night, Miss Holey went to Cleveland to attend the Charismatic Congress, where she delivered an address on the Holy Spirit.

During October the national president will address the Council of Catholic Women in Chicago, the Scranton Diocesan Council of Catholic Women in its annual convention at Scranton, and the Rochester Diocesan Council, which will hold its convention in conjunction with the Catechetical Congress and the Catholic Rural Life Conference in Rochester.

Many of the diocesan councils of the National Council of Catholic Women have performed a distinctly worth-while service to the community, diocese, and state, in which they are located through the compilation of a Mass directory, and its publication in the diocesan papers. Recently the Buffalo Diocesan Council of Catholic Women has had printed a card which includes the schedule for services at all of the churches in the city of Buffalo. The card can be carried conveniently in a pocket or purse.

Duluth, Helena, and Belleville Diocesan Councils of Catholic Women held annual conventions during the month of September, in addition to those reported in this issue of CATHOLIC ACTION. Reports of these meetings have not reached headquarters at this time. During October, diocesan conventions will be held in Natchez, Scranton, Rochester, Milwaukee, Des Moines, Green Bay, and Kansas City. A regional conference will be held in Spokane, Wash., October 8, 9, and 10. The national council's executive secretary, Miss Agnes G. Regan, will address this meeting.

The great value of putting in writing a resume of the work accomplished as well as future plans of any particular group is beyond dispute. It is not only of benefit to the members of the group from which it emanates but of very valuable assistance to other groups in the way of suggestions and encouragement.

The Meriden Council of Catholic Women may well be proud of the work it has accomplished as indicated in a report of the year's work just received at headquarters. The report covers work in the field of study clubs, girls' welfare, institutional visiting, legislation and international relations, religious vacation schools, general welfare and charitable and other contributions.

Particularly timely is the Mother's Circle—a group of twenty-five young mothers who meet every two weeks from October until June. This study club was formed with the thought in mind that many so-called problems of youth would be eliminated if the young parents were prepared to meet the difficulties of early child training. "Parent and Child," by Rev. Edgar Schmiedeler, O.S.B., was used as a text. Supplementary reading matter on various problems in parent-child relationships is perused by members of the group and discussed in the meetings. A panel discussion on the subject of education for parenthood was presented by the Mothers' Circle at the annual conference of the Connecticut Council of Catholic Women.

Visiting Catholic patients in the local hospital, providing Christmas parties and rewards for perfection in catechism for the boys in the Connecticut School for Boys, providing subscriptions to CATHOLIC ACTION for convents, giving religious instruction to children at the Undercliff Sanatorium and providing Christmas and Easter gifts for these same children, are among the accomplishments in the field of Institutional Visiting.

Engaged in the study of the Liturgy of the Mass, the study clubs of the Sandusky Deanery of the Toledo Diocesan Council of Catholic Women, opened their year's program with a Solemn High Mass on September 19.

Two hundred Catholic women from the three counties of the deanery, the Diocesan Council president, Mrs. E. F. Brucker, and other diocesan officers, were in attendance. At the luncheon which followed, Mrs. Henry Johnson, deanery president, introduced Mrs. John McCrystal, study club chairman, who presided and introduced the speakers. Very Rev. William F. Murphy gave an address of welcome; Miss Dorothy Keefe spoke on the library and study club; and the purpose of the study club was discussed by Rt. Rev. Msgr. J. F. Macelwane.

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